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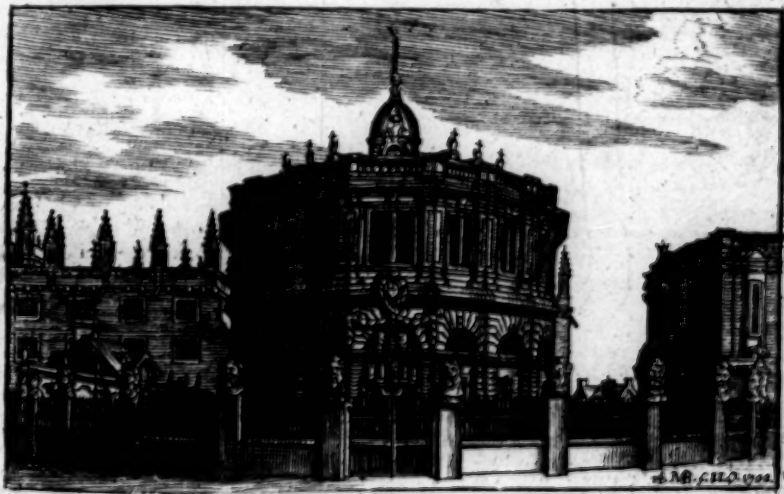
*Hanc Sancti Athanasij Magni Archiepiscopi Alexandriae
 imaginem depingi curavit Andreas Thevetus, Cosmograph.
 Reg. e per vetusto quodam exemplari quod extat Alexandria.*

St *ATHANASIUS's* K
FOUR
ORATIONS
Against the ARIANS,
AND HIS
ORATION
Against the GENTILES.

Translated from the Original by
Mr SAMUEL PARKER.

In Two Volumes.

To which the Translator has prefixed Observations for the better Application of St *Athanasius's* Reasoning; together with a few Queries recommended to Mr *Whiston's* Consideration, and a Confutation of his Impious Doctrines in a Table of References from Mr *Whiston's* Treatises to the Orations aforesaid.



O X F O R D,

Printed at the THEATRE, for *Henry Clements*, at the
Half Moon, in St *Paul's* Church-Yard, London. 1713.

ST. THOMAS'S

FOUR

ORATIONS

Against the Arians

AND HIS

ORATION

Against the Eunuchs

Translated from the Original
by J. S. S. S.



TO
Sir Philip Sydenham,
BARONET.

Sir,

 *DEDICATE* this
Volume of S^t Athana-
fius's Orations to You,
not only to publish the
great Esteem and Re-
spect I have for Your Person, but my
grateful Sense of those Encourage-
ments,

ments, which Your Interest and Recommendation have contributed to this Undertaking. The Promoters of a Design of this Nature are the fittest Persons to be the Patrons of it. But there's another Inducement, which concurr'd to determin me to a Resolution of Addressing You in this manner; and that is Your Concern and Zeal for those Fundamental Doctrines which were Asserted and Vindicated by this great Father and glorious Confessor, and Your Abhorrence of the late Attempts to revive those wild and ridiculous Conceits and blasphemous Doctrines, which he had utterly baffled and confuted so long before. And no wonder those Affected and Study'd Novelty's should be particularly Provoking to any Gentleman of Good Sense and Learning, because the Ferments and Passions, which these Heresies

refies are drawn off from, must be as disagreeable and contrary to his Temper, as the Errors themselves to his Judgment. For nothing betrays a greater Weakness of Understanding than not to be able to reconcile Mystery with Reason, and to invent a New Faith because the Innovator has mis'd the true Import of the Old One; And nothing discovers a more corrupt Heart, than that Atheistical Pride and Affectation, which carrys Men out of the beaten Path of Sound and Early Tradition, and sets them at work upon devising and advancing Novelty, that they may make some noise in the World one way or other, and strut at the Head of a little Sect rather than live altogether Obscure and Undistinguish'd.

Your Esteem and Reverence for Ecclesiastical Antiquity in general is another Consideration and Motive that presses me to recommend these Papers to Your further Favour. The Study of Antiquitys is very becoming the Character of a Gentleman, and may be made very Useful to the Publick: But as there is a Particular Deference due to the Authority and Importance of Ecclesiastical Monuments and Records; so a Critical Curiosity and an Ingenuous Diligence in reading and examining These are more especially Valuable and Ornamental in that Rank of Men, whose Advantages of Condition are too frequently employ'd to Purposes of light Concernment, or at least not to such serious and weighty Inquiries as those concerning the Primitive State of Christianity. And therefore every eminent

rent Example of this kind deserves a universal Regard, and can no more be made too Publick, than it can be too Generally Imitated, for the Advantage and Glory of the Church.

I am persuaded, Sir, that these Discourses of S^t Athanasius have lain lock'd up too long in their Original Language, and that they may be of Singular Use and Service, in a plain and familiar Translation, to such English Readers as are unacquainted with the Learned Languages; especially at a Time when Infidelity and Heresy are so Industrious and Successful. I have therefore selected these Dissertations out of the many Writings of the Ancients which ought to appear in English, and attempted a Version of them, wishing it had been in my Power to reach my Author's Perspicuity

Spicuity, Elegance, and Spirit. However the Performance, with all it's Defects, will, I do not doubt, be acceptable to You for the sake of the Matter and the Father; And therefore desiring the Faults of it may as freely have Your Pardon, as the Design has had Your Approbation, I add no more but that I am,

Sir, Your

very Humble Servant

SAMUEL PARKER.

*Introductory Observations for the
better Application of S^t Athana-
sius's Reasoning and Conduct, in
confuting the Fallacys and Cavils
of Modern Hereticks, particular-
ly Mr Whiston's.*

I.

THE Father supposes and urges,
that the Truth and Purity of the
Christian Faith and Doctrine cannot
otherwise descend than in the streight
Current of Apostolical Primitive Uni-
form Tradition; that all Heresies and
Errors are so many Excursions or De-
viations from This; and that the very
Denominations they affect to distinguish
themselves by, are a Proof of their
being so.

II.

He distinguishes, in his Construction
of Terms, between that Sense in which
they must be understood when apply'd
to

to Effences, whose Physical Properties we have a just, or at least a competent, Idea of, and when apply'd to those, whose Physical Properties are not only Unknown, but Incomprehensible.

III.

He insists, that the Terms and Expressions of Scripture, which are apply'd to Divine Powers, whose Natures we are perfectly strangers to, must be understood according to the common obvious and known Acceptation of them, so far as can comport with the general and known Properties or Attributes of those Divine Powers. Thus particularly He takes it for granted, that Writers Divinely-Inspir'd would not call any Person God, and ascribe to him such Perfections, as are superior to the Highest Orders of Created Spirits or Powers that we know of, Archangels, &c. if that Person were not, in a strict and proper Sense, truly God.

IV.

He insists upon Impartiality in the Use of Parallels or Analogical Terms, demanding

demanding that they may be allow'd to carry at least as much weight or sway for one side of the Question as for the other; and that the Significancy of them should be admitted in an Unexcepted Instance or Circumstance, if it must be admitted in an Excepted one; Thus says he, *If our Adversaries will make the Divine Generation parallel to the Human in the Circumstance of Time, 'tis but reasonable they should also allow them to answer one another exactly in that Specifick Identity and Substantial Propriety, which lies between the Parents and the Children.* Vol. I. p. 54.

V.

He admonishes his Readers, that 'tis their Duty to prevent or remedy all gross Mistakes or unsuitable Notions, into which an erroneous Construction of some Terms or Expressions in Holy Scripture might betray them, by duly attending to the Import of other Terms or Expressions apply'd, in Scripture, to the same Nature or Person, and with regard to the same Properties.

He

VI.

He supposes, that he ought to be believ'd in the Tradition he witnesses and asserts, 'till clear and direct Proof and Evidence appears against his Credit and Veracity.

VII.

He affirms, that we ought not to suppose any Free-Agent qualify'd to accomplish our Regeneration and Redemption, but such a one as his absolute Rectitude of Will made it impossible that he should transgress.

VIII.

He takes an effectual way to expose the monstrous Absurdity and Impiety of the *Arians* and all other Enemys of the Son's proper Divinity, by setting before them the Tenour and Consequences of their Arguments and Objections, when apply'd to the Person of the Father.

IX.

'Tis highly reasonable to suppose, that S^t *Athanasius* understood the Meaning,

ing (the then receiv'd and acknowledg'd Meaning, as it had come down from the earlier times) of many Texts and Phrases in Scripture, which to us may not seem so clearly and directly to prove or imply what the Father brings them for, much better than we should pretend to understand them at this distance.

X.

It must be confess'd, that St *Athanasius* frequently runs out into Tautologys and Equivalencys of Assertions and Arguings. He sometimes takes notice of This himself; and desires his Reader would excuse him on the score of the Importance either of the Truth he contends for, or of the Argument he maintains it by. However 'tis observable, that as his Repetitions generally run upon the most important Positions and Arguments, so he varies and turns his Expressions with such art and advantage, that they still add Clearness, if not Strength, to his Argument; and are contriv'd so, that where his Matter in one Dress might fail of making an Impression

pression upon some or other of his Readers or Adversaries, it might recommend it self to the Judgment of These, and obviate the Evasions of Those, in another.

XI.

He teaches, that the Human Nature in us is regenerated and sanctify'd by the Human Nature in the Person of *Christ*; *Christ's* Human Nature having as proper a Physical Community with and Relation to ours, as the Human Nature in *Adam*. So that as from *Adam* we derived Sin and Imperfection in the very Principles of our Being; so from *Christ*, by Baptism and Grace, we derive Innocence and as much Perfection as is proper to our Nature, because of that Physical Community of Principles between *Christ* as Man and Us.

XII.

The Father, writing in an Oratorical Form, is not so careful to observe a Method or Order in the placing or forming of his Arguments, as he would have been

been, writing, as only a Divine or a Philosopher.

XIII.

Whatever Objections may be urg'd against S^t *Athanasius's* Natural Philosophy, as it must be confess'd it is not always true, (particularly in his *Oration against the Gentiles*) neither were there known at that time any Principles (as far as appears) of Natural Philosophy, which had not great Defects, if indeed any solid Foundation; yet the Reader is desir'd to take notice, that S^t *Athanasius's* Natural Philosophy, with all it's Errors and Defects, is as Pertinent to his Purpose, and his Application of it as Cogent, as if it had been ever so right and certain; because the *Phænomena* themselves, which are what he argues from, are still the same, whatever are the Natural Causes and Principles of them.

XIV.

He argues the Reasonableness of our assenting to the Doctrine of a Trinity of Persons in the Godhead, however irreconcilable to our Ideas, from the Reasonableness

sonableness (confess'd by all but profess'd Atheists) of our assenting to the Doctrine of such Attributes in the Godhead as are as little reconcileable to our Ideas.

xv.

He is no less careful to caution us against presuming to apply any of our Ideas to the Essence or Nature of God in their proper Significancy, or to suppose any thing is in God such and so as it is in our Conception, than to admonish us to apply to God those Ideas, which belong to those Terms that are apply'd to him in Scripture, as properly and exactly as the Analogy of Scripture and Reason will permit.

xvi.

He affirms and proves, that the *Arians* exceeded the Hereticks of Earlier Denominations.

xvii.

There is a most remarkable Strain of Zeal, Piety, and Charity, in his several Pathetick Invocations Ejaculations
and

and Incidental Reflexions, and in the fatherly and friendly Exhortations, Importunities, and Representations of the Sadness of their Condition, which he makes use of, in a very solemn manner, to work upon the Consciences Affections and Passions of his Adversaries.

XVIII.

His Reasonings and Hypotheses may sometimes seem to interfere with one another; as particularly where, in one Place, he supposes by *Christ's* being *Created* or *Made* is meant his being Commission'd to make the Creatures, and in another, that it is meant of his Incarnation and Mission. But every ingenious Reader's Candour will teach him how to reconcile such Differences of Interpretation, and to make allowances for any slips of Expression, in heat or length of Arguing, which may have given occasion to this objection. And if in two or three Places he finds so great a Man not reasoning or judging so rightly as he should, he will not infer any thing more from it than this, that *Atha-*

nasius was liable to mistakes, in Reasoning, as well as other Men.

XIX.

The Father omitts many Texts of Scripture which directly prove the Divinity of *Christ* and of the *Holy Ghost*; and makes use of others over and over. This may look like carelesness, or mismanagement. But 'twill no longer seem to be so, if it be consider'd, that he very often makes various uses of the same Texts, and that the Sense of other Texts is fully comprehended in these.

XX.

If *Athanasius* be accus'd of Asperity and Heat sometimes in his treatment of his Adversaries; It must be remember'd, that Severities of this kind are not only pardonable, but commendable, where the Circumstances of the Adversaries were such as those Men's he had to deal with, who most obstinately and irreclaimably taught and acted against the very Letter of Scripture, and the known Tradition of the Church, and whom neither Reason nor Lenity, neither

ther Authority nor Excommunication, had any effect upon. And besides, when he treats them roughly, he generally suggests or hints a reason or reasons for so doing.

XXI.

It must be observ'd that when *Athanasius* makes an exception of the Relation of Paternity as that and that only which the Son as Such had not in common with the Father; yet he does not derogate even that Divine Perfection from the Son consider'd as Consubstantially in that one Essence, in which that Principle is which constitutes the Paternity. For tho' the Son as a Person has not that Principle, yet that Divine Nature, in which the Son is a Co-essential Person, has it.

XXII.

In prosecuting the Controversie concerning the Divinity of the Son, the Father sometimes argues and expresses himself as if it was to be reckon'd entirely distinct from that concerning the Divinity of the Holy Ghost. But then, as

appears from other places, that Distinction must not be thought to imply, that he did not suppose the Holy Ghost to be truly and properly God. All that can be inferr'd from his insisting generally, in exprefs Terms, on only the Son's Consubstantiality, is, that he does not think it necessary or proper in, those Places, to say any thing of the Consubstantiality of the Holy Ghost.

XXIII.

It may be objected, that *Athanasius* allows himself no little liberty in Expressions and Terms. But any one will be able to answer this Objection to himself, that will do *Athanasius* the justice to take notice of the good service he does all along to Christianity, in the use he makes of that Liberty.

XXIV.

The old *Arians* were more shy and reserv'd in denying *Christ's* Divinity than *Mr Whiston*. They were either so modest, or so politick, as to disguise their Doctrine.

Athanasius

XXV.

Athanasius is very happy in turning their own Canon upon the *Arians*, and shews that they are to answer for very gross and flagrant Contradictions instead of pretending to object them.

XXVI.

But especially observe, in the last place, (to repeat what I observ'd more briefly before, *Observ.* XIV, XV.) that the Father takes it for granted, that a Finite Capacity of Apprehension cannot have any Idea or Conception at all of Whatever is in the Divine Nature, and that those Ideas which we apply to the Divine Nature are only Analogical or Negative with regard to that; and consequently that 'tis a most flagrant Presumption and Absurdity to deny God's Existence from Eternity, his Infinity, &c. because the nature of these Attributes is such as is indeed absolutely irreconcilable with our best Ideas of Existence, Essence, &c. our best Ideas of these including what cannot consist with the things themselves to which they are
 apply'd

apply'd; as our best Ideas of Existence and Essence include Succession and Limits: and that 'tis no less a Presumption and Absurdity to deny the Eternal Generation of God the Son and Procession of God the Holy Ghost, their Personalities, and their Consubstantiality with God the Father, because the nature of These is such as is indeed absolutely irreconcilable with our best Ideas of Generation, Procession, Person, and Substance, our best Ideas of these also including what cannot consist with the things themselves to which they are apply'd; as our best Ideas of Generation and Personal Distinction include Separation of Parts and Diversity of Substances: And that therefore, for Instance, when we say we believe that God is from Eternity, our meaning is, that we believe That Unconceivable Attribute to be in God which we can have only at best an Analogical Conception of in our Idea of Existence; whatever included in that Existence, is inconsistent with the Existence of the Divine Nature being abstracted from or deny'd of it: and so

agen,

agen, when we say we believe the Son or the Holy Ghost's Personality and Consubstantiality, our meaning is, that we believe Those Unconceivable Distinctions and Relations to be in the Divine Essence, which we can have only at best an Analogical Conception of in our Ideas of Person and Substance, whatever included in Person and Substance, according to our Ideas of them, is inconsistent with the Son and the Holy Ghost's Personality and Consubstantiality being abstracted from or deny'd of Person and Substance as exhibited in our Ideas.

QUERIES

Q U E R I E S recommended to
Mr Whiston's Consideration;
as affording some Instances (to
which many more might be added)
of his remarkable Inadvertency,
Disingenuity, and Inconsistency
with himself.

W H E T H E R Those Quotations, which
Mr Whiston alledges from a Book which he
looks upon and quotes either as Apostolical, or at
least Genuin of the Earliest Ages, namely that from
the Testament of the Patriarchs, Ac. Prim. Faith. Lesser
Edit. p. 117. in which the Son is expressly stil'd, *the*
G R E A T G O D of *Israel*, and that again wherein
he is stil'd *the most HIGH, Test. Aser.* in the same
page, are not an Answer to the Challenge himself
has publish'd to the whole World, *Where Christ is*
call'd either in the new Testament, or the most Primitive
Writers, by any of the known Titles or Epithets of the
Supreme God, and among these particularly, where
he is call'd *the GREAT GOD, the GOD over all,*
the Highest GOD? Histor. Pref. p. 9.

Whether the Son is not of the Substance of
the Father, if he is *Undivided* from him, as *Athe-*
nagoras quoted by *Mr Whiston A. P. F. p. 15.* af-
firms him to be? Are not all Created Beings di-
vided from the Person of God the Father?

Whether

Whether M^r Whiston's Observation, that the *Septuagint* almost always render that *Hebrew* Word, which answers only to *Begotten*, by *Beloved* *A. P. F.* p. 3. does not make against him; as observ'd by *Athanasius*? *Orat.* 4. *Sect.* 29.

Whether, if the Son of God is indeed *more Ancient than any Creature*, as *Hermas* quoted by M^r Whiston *A. P. F.* p. 59. affirms him to be; it can be suppos'd that the same *Hermas* meant a proper Creation, when he speaks elsewhere of *that Holy Spirit which was first of all created*, *A. P. F.* p. 48. Whether the same Person or Spirit could be more ancient than ANY Creature, and yet properly created?

Whether *Ignatius* can be suppos'd guilty of so gross an Impropriety and Absurdity, as to call a Creature properly so understood, a *Substance begotten by the Divine Power* and *Him that was before time*? See M^r Whiston's Quotations out of him. *A. P. F.* p. 49, 50.

Whether his bitter Complaint, that so *Intolerably do Modern Writers of Controversy impose upon the Christian World*, that we have been long made to believe that the Council of *Nice* establish'd a *Real Co-eternity and Eternal Generation*, whereas M^r Whiston says all the *Original Testimonies* assure us it was only I know not what *Metaphysick Existence of the Son before his Generation*, and not a *Real Eternity of Existence after it*, which was establish'd at that Council, *A. P. F.* p. 54, 55. does not look as if M^r Whiston had forgot those words of the *Nicene Creed*, *Begotten of his Father before all Worlds, very God of very God, Begotten, not Made,*

Made, being of one Substance with the Father? And whether if his Metaphysick Existence was all that the Council meant by these plain and full Expressions, M^r Whiston had reason to be angry with them so soon after, even at p. 59. for introducing and injoining the Consubstantiality, and to charge them with discouraging the Notion and Language of Creator and Creature, when apply'd to our Saviour? And how he comes afterwards agen to contradict this, affirming that, at the Council of Nice, both the Consubstantiality and the foremention'd Metaphysick Eternity of the Word became Articles of Faith? Appen. p. 192.

Why the word *Made*, as apply'd to the Holy Spirit in M^r Whiston's Quotation out of the *Recognitions*, p. 62. must imply any more than in that Text, *The Lord created me the Beginning of his Ways?* Concerning which see *Athanasius*.

Whether his own Quotations from Scripture, *A. P. F.* p. 64. *My heart has sent forth a most excellent Word;* (the only Begotten, says he, as alone begotten by God in a strict Sense from the Womb of his heart) *Before all the Mountains did he beget me, &c.* agree well with what he affirms a little before, p. 57. *that the necessary Emanation* (as he pleases to word himself) *of one Person from another, is too Unintelligible a Notion to be receiv'd without the most expresse Testimonies and Demonstrations?*

Where he finds (what he objects) *Athanasius* asserting that the Son was only an Attribute in God the Father, and was afterwards Begotten into a Divine Person? See *A. P. F.* p. 57.

Whether

Whether his own Quotation out of the *Recognitions*, (*Quot. R.*) *A. P. F.* p. 71. that our Saviour is truly and agreeably call'd a Being Begotten, and a Being Made, and a Being Created, because his Substance is not any thing Unbegotten, does not intirely confute his Position or Assertion, that the words *Created* and *Made* &c. always and absolutely imply Non-eternity?

Whether this plain Proposition, quoted by himself out of his own celebrated Author, the suppos'd *Novatian*, *I reckon he who was before all Time is to be said to be always in the Father, least the Father should not be always a Father*, *A. P. F.* p. 74. does not overturn *M^r Whiston's* whole Hypothesis, and defeat him of the Use he would make of this Author elsewhere?

What Authority either he has, or the Author of the *Recognitions* had, to separate the Beginning of Time from the Beginning of Successive Duration? See *A. P. F.* p. 68.

How *Hermas* could say EVERY Creature of God is supported by his Son (see *M^r Whiston's* Quotation of him *A. P. F.* p. 79.) if the Son himself be a Creature?

How those two Places, which he quotes from the *Constitutions*, where they say, that the Father made all things, not by Angels nor by any Powers Divided from his Will, and that he made All things that were made, by his Unwearied Word, agree with the Son's being made himself and separate from the Substance of his Father? See *A. P. F.* p. 82.

What

make him a living and perfect Man, receiving the perfect Father, do plainly shew that the Logos or Word was in Irenaeus's Opinion instead of the rational Soul in the Person of our Saviour, and whether they do not plainly shew the very Contrary? See A. P. F. p. 133.

How Christ *became Passible upon the Cross, as being Man*, which M^r Whiston owns he was, (See his Quotations *Ibid.* p. 138, 139.) if he wanted a *Rational Soul*, without which he could not be a Man?

Whether, if the Holy Ghost be a Creature, as M^r Whiston says, *made under the Supreme God by our Saviour. A. P. F. p. 151.* he must not be one of the Subordinate Creatures, according to what we learn from the same M^r Whiston before, *A. P. F. p. 32.* That all the Subordinate Creatures were made by the Son: and how then the Holy Ghost can be *Superior in Nature and Attributes to all Subordinate Creatures*, as M^r Whiston asserts him to be in the very same Proposition? p. 151.

Whether his Quotations from *Athenagoras*, that *that Holy Spirit, which wrought in those who spake Prophetically, is an Emanation of God, flowing out and returning, as the Beams of the Sun, and that the Spirit is an Emanation from the Father, as Light from Fire, A. P. F. p. 156.* are not directly against himself, and do not plainly imply the *Consubstantiality* of the Holy Ghost?

Why the *Blessed Spirit, being call'd the Spirit of Christ*, is any more an *Indication of his dependance*

as a Creature on Christ; than a Man's Soul, being call'd the Soul of Man, is an Indication of his Soul's Dependance on his Body? *A. P. F.* p. 158.

How M^r Whiston dares affirm, that *the Holy Ghost ought to have a proper degree of Worship paid him by the Form of Baptism, by the Form of Benediction, and in Doxologies*, *A. P. F.* p. 168. when he tells us at p. 163. that *we have the express Direction of Ignatius, that the Father and Son are to be ALONE invocated?*

How his Quotation from *Irenæus*, *A. P. F.* p. 163. that *neither did the Lord, nor the Holy Spirit, nor the Apostles, name any one at any time God expressly and absolutely, who was not God, nor unless he was truly God, and that neither the Lord, nor the Holy Spirit, nor the Apostles would ever have called any one distinctly and absolutely God, who was not truly God; nor would they have called any one, when they speak in their own Person, Lord, excepting God the Father, who is Lord of all things; and his Son, who receiv'd Dominion from his Father over all the Creation, &c.* *A. P. F.* p. 18, 19. agrees with his Opinion p. 37, 40, &c. that the Stile of God and Lord does not prove our Saviour (or the Holy Ghost, who is most expressly character'd as God; *1 Cor. c. 6. v. 19. 2 Cor. c. 3. v. 17. &c.*) to be properly God?

Whether what he quotes from *Tertullian*, *A. P. F.* p. 164. *But if because we are satisfied in our Consciences, that the Names of God and Lord do agree to the Father, the Son, and the Spirit, we had used the words Gods and Lords, we had undermin'd our own Religion, ---- Therefore I will not by any means say Gods, or Lords, but I will follow the Apostle;*
c and

and in case the Father, and the Son are to be both named, I will call the Father God, and Jesus Christ Lord; tho' by himself I can stile Christ God as does the same Apostle, ---- is agreeable to his Doctrine?

Whether in his own Quotation from *S^t Cyprian*, A. P. F. p. 165. those words, *when these Three are One*, ought not to put M^r Whiston out of Countenance? And why he is so modest as to call this an *inaccurate Citation* in *S^t Cyprian*, without alledging the least Reason or Proof for it's being inaccurate? And whether *Facundus's* Opinion, almost three hundred years after, that these words were only a Gloss, is a sufficient Ground for us to believe them to be so? See A. P. F. p. 171.

Why M^r Whiston is so glad to make Use of the Judgment of Popish Writers, particularly *Petavius*, *Huetius*, *Monfaucon*, who no doubt think it the Interest of their Church to put the Doctrines of the Son's and the Holy Ghost's Divinity upon no other Authority than that of a Synodical or Ecclesiastical Definition or Determination? See A. P. F. p. 166. and elsewhere. Whether this is not serving the Interest of what he calls *Anti-christianism*?

Whether, if *the Holy Ghost be the Hand of the Father*, as the Son is also stil'd his Hand, (See Quotation L. Ac. P. F. p. 178.) M^r Whiston can deny he is Properly and Substantially God or of the Substance of the Father; at least until he can disprove what *S^t Athanasius* has alledg'd and argu'd for the Son's Divinity from his being call'd the Father's Hand in his Fourth Oration against the *Arians* §. 26.?

Whether,

Whether, if when *Irenæus* says God made the World by himself (*i. e.*) by his Word and Wisdom, he means probably by his Son and Spirit, as M^r Whiston tells us *Irenæus* means; then by M^r Whiston's own Confession the Son and the Spirit are not (at least probably) God himself? See *A.P.F.* p. 181.

Whether M^r Whiston did wisely to lay so many Quotations together at the Conclusion of his *A. P. F.* which directly make against him, and confute his whole Hypothesis; *Justin* declaring the Word of God to be Inseparable from the Father in Power, Quotation L. p. 182. and that this Power is Undivided and Inseparable from the Father after the same manner that they say that the Light of the Sun upon the Earth is Undivided and Inseparable from the Sun which is in Heaven, and when the Sun sets, this Light accompanies him, &c. Quot. N. *Athenag.* But the Son of God is the Word of the Father, in Idea, and in Energy. For from him, and in him, all things were made, in the Son, by the Unity and Power of the Spirit. The Son of God is the Mind and Word of the Father. Quot. O. *Ibid.* And again, To know what is the Union of the Son with the Father; what is the Fellowship of the Father with the Son; what the Spirit is; what is the Unity and Difference of such great Beings, the Spirit, the Son, and the Father, being united together: and, all things are put into Subjection to one God, and to the Word, which is deriv'd from him, which we understand to be his Son Undivided from him: and again, There is a God, and the Son his Word, and the Holy Spirit, united in power, the Father, the Son, the Spirit; (for the Son of the Father is Mind, the Word

and Wisdom; and the Spirit is an Emanation, as Light from Fire.) Quot. R. S. Ibid. That God who is, hath been made manifest by the Son, who is in the Father, and has the Father in him. Iren. Quot. T. He is the God of the living, and his Word also who spake to Moses. Christ therefore himself, with the Father, is the God of the living, who spake to Moses. Quot. U. p. 183.

Why that Expression in *Justin M.* ἕνδος αἰθερώ, ἀλλὰ ὁ γνῶμη implies any more than Distinction of Person between the Father and the Son? See *A. P. F.* Quot. M. p. 182.

Whether, if *M^r Whiston's* Prophecy fails; for he tells us, *he believes that the common Standard of Orthodoxy both of Papist and Protestant, Churchman and Dissenter at this day, has at the utmost but three or four years more to be so,* (this Impression of his Book bears Date *An. D. 1712.*) and that *he is very sure that the first beginning of our Saviour's own Kingdom will never bear such an Antichristian Creed as that commonly call'd the Creed of S^t Athanasius; Whether, I say, if this fails, he will promise to renounce his New Opinions?* See *Appen.* p. 194.

Whether he quotes for himself, or against himself, the Creed of *Lucian the Martyr*, which declares our Saviour to be *God of God, Whole of Whole, the Immutable, Unchangeable, Invariable Image of the Deity, deriv'd from the SUBSTANCE and Counsel and Power and Glory of the Father;* and asserts, that they are (thus) *three 'in Substance, one in Consent,*

1 Τῇ μὲν ὑποστάσει τρεῖς, which *Mr Whiston* should have render'd, *Three as to Personal Subsistence.* He has also us'd the Expression *Deriv'd from,* which I do not find in that Creed.

and anathematizes any one that teaches, what the sound and right Faith of the Scriptures never affirms, saying, *There was or has been a Time or a Season or an Age before the Generation of the Son?* See *Append.* p. 205, 206.

How his sage Admonition to the Learned of this Age, that when so able and so prejudic'd a Critick as Photius; in an Age, in which he had such vastly greater Advantages and Opportunities of enquiring fully into the Constitutions, was not yet able to deny their genuine and sacred Authority, nor to plead any Heretical Interpolations against them, they ought to have made mighty Discoveries, and to go upon the strongest Evidence e're they insist on either of those pretences, *Ess.* on *Apost. Constitut.* p. 202. agrees with his own vain Presumption, that he is better acquainted with the Sense and Judgment of the Ancients than *S^t Athanasius*?

Whether *Mr Whiston* thinks that that Character which he is pleas'd to give of even the *Antenicene* Bishops and Fathers, that when Synods had made any Alteration in the Practices and Rules of the Church, they seem generally to have ventur'd to add them in the Constitutions, or to Interpolate the Constitutions thereto relating; (tho' they never durst do it so directly as to the Faith therein contain'd, nor durst probably omit any True Rules 'till the Days of *Athanasius*;) as if they suppos'd our Saviour had given them Power enough to supersede at Pleasure the Sacred Rules of the Gospel, contain'd in these Books; and so far to alter the Books themselves accordingly; that so Posterity might afterwards suppose these later Rules to have been themselves, tho' later than the other,

yet really *Apostolical* also, and that they were guilty of *Antichristian Fraud* and *Wicked Forgery*, *Ess. on Apostol. Constit.* p. 208, 209. is a piece of Service to Christianity? And what ground or pretence he has for such a heavy Charge and Imputation? See also his opinion of *Eusebius*. App. p. 192.

Whether 'twas ingenuous to quote *Athanasius* so imperfectly, *A. P. F.* p. 74. Quot. U, producing only *Athanasius's Concession*, without his *Answer*, which immediately follows? And whether that *Answer* does not deprive M^r *Whiston* of the Advantage he would make of other inaccurate and improper Expressions of *Origen* and others of the earliest Fathers?

Why M^r *Whiston* has not quoted the Place in S^t *Athanasius's Oration concerning the Incarnation*, where, M^r *Whiston* says, that Father asserts that Doctrine, that *the Logos supply'd the place of the rational human Soul in the Person of our Saviour*? See *A. P. F.* p. 134.

What he means by Quotation C. *A. P. F.* p. 88. 'till he has prov'd the Epistle call'd *Ignatius's ad Tarsenses* Uninterpolated or Genuin? See a Book entituled *Censura Temporum* N. 3. for the Year 1710. where he will find an Answer to his Essay upon the Epistles of *Ignatius*.

Whether M^r *Whiston* acted ingenuously in translating, οὐδ' ὡς ὁ Μανιχαῖος μέρος ὁμοῦσιον τῷ πατρὶ τοῦ θεοῦ εἰσενήνοτο, thus, *Nor as Manicheus suppos'd, is the Being begotten a Consubstantial Part of the Father*, leaving out μέρος, a Part; whereas the
plain

plain literal English of those words is, *Nor as Manichæus introduc'd the Offspring of the Father as a Part of the Substance of the Father, as only a Portion or Piece of the Father's Substance?* See *A. P. F.* p. 95.

What he means, where he translates καίπερ δυνάμωρος, *tho' he could have done so*, in his Quotation X, from *S^t Clement*; *Our Lord Jesus Christ came not in the boasting of Pride and Arrogance, tho' he could have done so.* *A. P. F.* p. 117. Whether καίπερ δυνάμωρος does not require another Construction, *al-tho' he was (infinitely) powerfull?*

Whether 'twas honest in *M^r Whiston* to translate those words, which he has quoted out of the Interpolated Epistle of *Ignatius* to the *Trallians*, ταῦτ' ὃ εἶναι πατέρα, καὶ υἱόν, καὶ πνεῦμα ἅγιον, *that the Father, Son, and Holy Ghost are all one*; as if it had been ταὐτόν, *all one Essence*, and not ταῦτ' ὃν, *all one Person?* See *A. P. F.* p. 174. Quot. Y.

Where *M^r Whiston* finds *Clemens Alex.* asserting, that the Son is a *Creature?* See *A. P. F.* p. 67. And whether *Clem. Alex.* whom he takes for a special Friend of his Cause, does not expressly and largely assert the Son's Divinity and Consubstantiality, where he says of him, οὐ γὰρ ἐξίσταται ποτε τῷ αὐτῷ πατρὶ, ὁ υἱὸς τῷ Θεῷ, καὶ μερζόμενος, καὶ ἀποτιμώμενος, καὶ μεταβαίνων ἐκ τόπου εἰς τόπον, πάντῃ ὅν πανταί, καὶ μηδαμῇ παρὲς ἑαυτοῦ, ὅλος νοῦς, ὅλος Φῶς πατρῶν, ὅλος ὁφθαλμὸς πάντων ὁρῶν, πάντῃ ἀκάν, εἰδὼς πάντα, δυνάμει τὰς δυνάμεις ἐρευνῶν. *Strom.* L. 7. p. 702, 703. *Par. Edit.* *For the Son of God is never at any time out of the Sphere of his Father, never (in any measure) divided from him, never (wholly) cut off from him, never shifting Residence or Place, but at all times pre-*
sent

sent every where, (here's his Ubiquity expressly asserted, which, I suppose, M^r Whiston will grant is an Attribute of the Supreme God) and absolutely Uncircumscrib'd or Unbounded; He is wholly the Father's Intelligence; He is wholly the Father's Light; He is wholly the Eye, which sees all things; He hears all things; He knows all things; (there's the express Testimony of a Father, whom M^r Whiston highly values and celebrates as perfectly of his mind, in answer to M^r Whiston where he denies the Son's Omniscience) He searches and has a distinct and exquisite View of the Natures of Created Powers, by the strength of his own Power? And whether it is not very plain, that he believ'd and asserted the Son's Consubstantiality, from those words, Strom. L. 2. p. 392. where speaking of Matter, or rather Created Substance in general, he observes that it is κατὰ πάντα ἐπέα τῷ Θεῷ· εἰ μὴ τις μέρος αὐτοῦ ἢ ὁμοούσιος ἡμᾶς τῷ Θεῷ πλῆμῃσι λέγειν, in all respects different from and foreign to the Nature of God; Unless any one will dare to say, that we (Creatures) are a Part of God or Cons substantial with him, compar'd with the Passage produc'd before?

Whether he does not basely wrong S^t Basil, A. P. F. p. 166. in translating those words of his, οὐτε αὐτὸς ὁ Θεός, ἀλλὰ Θεὸς πνεῦμα, thus, nor is he God, but the Spirit of God, as if he were not a Person in and of the Divine Substance; whereas the Context, which (in part) is this, οὐτε ἕν ἄλλότριον τῷ Θεῷ δόξης τὸ πνεῦμα, ἐκ τῷ ἀρρήτῳ σώματος ἀρρήτως ἐκπεφηνός, οὐτε αὐτὸς ὁ Θεός, ἀλλὰ Θεὸς πνεῦμα, καὶ ὡς αὖ Θεῷ, δοξασιμόμενον ἢ ὡς αὖ Θεῷ, καὶ ἀπὸ ὑποχωρηγέμενον, Neither is the Spirit separate from the Glory of God, proceeding ineffably out of his ineffable mouth, neither is he

be God, (i. e. the Father) but the Spirit of God, and with or in union with God, sent forth from God, and communicated by the Son, plainly shews, that those words only distinguish him as a Person from God the Father?

Whether Mr *Whiston* would argue from the Holy Spirit's *Intercession* and *Groaning*, A. P. F. p. 167. that he is a Creature? Whether he never yet learn'd that the Holy Ghost, as being the Spirit of *Christ* the *Mediator* God-Man, may not very properly be said to Intercede and Groan in our behalf? Nay, and why, without immediate regard to that Relation, it should be more unconceivable that the Third Person in the Blessed Trinity should Intercede (Ineffably) and Groan (Unutterably), than that the First Person should be Angry, Repent, &c. in a manner and sense to us absolutely incomprehensible? The same Querie is applicable as to Mr *Whiston's* Interpretation of the Spirit's *Searching the deep things of God*. *Repl. to Confid. on Hist. Pref.* p. 81.

Whether the *Popish* Writers (who, with him, are *Antichristian*) are not much oblig'd to Mr *Whiston* for his Concurrence with them in their perverse Construction of that Place of *Justin Martyr*, ἀλλ' ἐκεῖνον π, καὶ τὸ παρ' αὐτοῦ ὅτι ἐλθόντα, &c. *Apol.* I. p. II. *Ed. Grab.* and whether he had not read Dr *Grabe's* Note upon the Place, which utterly confutes his *Arian-Popish* Construction?

Whether *Origen*, or any other of the *Antenicene* Fathers, that in some Places may have so express'd themselves as to seem to favour *Arianism*, do not elsewhere expressly declare against it? As to which the Reader is referr'd to those
Proofs

Proofs and Vindications of the *Antenicene* Fathers, which he may meet with in the late Learned Bishop *Bull's Defensio Fidei Nicænæ*? And whether these Declarations ought not to overrule any hasty or improper Expressions elsewhere? Or whether if the last must be understood as a design'd deliberate Contradiction to the first, their Authority ought to be valued of either side, or if for either, whether it ought not to be receiv'd for that Doctrine, in which they agreed with other Writers and Records, rather than for that, in which they did not agree with them?

Whether what Mr *Whiston* has quoted from *Eusebius*, A. P. F. p. 160, 161. to disprove the Consubstantiality of the Holy Ghost is not fairly confronted, and ought not to be interpreted, (tho' it must be confess'd *Eusebius*, in his Zeal against *Marcellus's* Error, express'd himself very rashly and culpably) by those other Passages of *Eusebius*, a little before, --- πῶθεν γὰρ ἐξήλθεν (ἱ. ὁ υἱὸς) ἢ ἐκ τῆς ἐνδοπαύτου βασιλείας τῆς πατρικῆς θεότητος; κατὰ δὲ τὸν αὐτὸν λόγον, καὶ τὸ ἅγιον Πνεῦμα παρὲς αἰεὶ τῷ θρόνῳ τῷ Θεῷ. *Eccles. Theol.* p. 169. --- For whence did he (the Son of God) come forth, unless out of the inmost Glorie and Magnificence of the Father's Divinity? in like manner as also the Holy Ghost, whose Presence at the Throne of God is Eternal: But more expressly p. 173. Ἀλλὰ γὰρ σαφῶς διὰ τούτων, αὐτὸς ὁ Σωτὴρ τὸ Πνεῦμα τὸ ἅγιον ἔπρον ὑπάρχειν παρ' ἑαυτὸν ἐδίδαξε. πρὶν μὲν καὶ δοξῇ καὶ πρεσβείαις ὑπερέχον ἔκρεϊτον καὶ ἀνώτερον πίστεως τῆς νοεῖας καὶ λογικῆς πυγάνον ἐστίας. διὸ καὶ συμπαραλήπτῃ τῇ ἀγίᾳ ἔκτισμακαρία τελέαδι. ---- Τὸ δὲ Πνεῦμα τὸ ἅγιον παρ' αὐτοῦ χορηγεῖται. διὸ Φησιν, ὅτι τὸ ἐμὲ λήψεται ἔκ ἀναγκαζῆ ὑμῖν. λέγεται μὲν ἔν, καὶ ὁ ὅτι πάντων Θεὸς Πνεῦμα. --- ἀλλὰ

----- ἀλλὰ καὶ ὁ υἱὸς ὁ Θεὸς Πνεῦμα ὦν τυγχάνει, ὁ Πνεῦμα καὶ αὐτὸς ἀγίων ἄγιον. εἰ γὰρ εἰκὼν ἐστὶ ὁ ἀοράτος. διὸ καὶ παρὰ αὐτῷ λέλεκται, ὁ γὰρ Κύριος τὸ Πνεῦμα ἐστὶ. ---- ἀλλ' ἔδεν τῶν (scil. Angelorum) ἐξιστάται διώαται τῷ ὡρακλήτῳ Πνεύματι. διὸ τῇ ἀγία καὶ τρισμακαρία Τριάδι μόνον τῷτο (scil. πνεῦμα) συμπαρέληται. &c. *Here our Saviour himself has very plainly and expressly taught us, that the Holy Ghost is a Distinct Person from him; but yet a Person superior and more excellent than all (not than all other) Intellectual or Rational Creatures whatsoever in Honour and Glory and Sublimity of State. Wherefore he is also plac'd or reckon'd in the Number of the Holy and Most Blessed Trinity. --- Now the Holy Ghost is given or communicated by him. Wherefore he saith he shall receive of mine, (or me) and shall shew it unto you. And therefore the God above all is also called the Spirit, or the Spirit is also call'd or said to be the God above all. --- And the Son of God too is thus the Spirit or the Spirit is thus (i. e. in Community of Essence) the Son of God, and the Spirit is also, in himself, the Holy of Holys (i. e. the Holy Spirit of the Holy Father and the Holy Son) For he is the Image of the Invisible. Wherefore also 'tis said of him, Now the Lord is the or that Spirit, or the or that Spirit is the Lord. ---- But none of these (the Angels) can be equal'd to the Comforter the Holy Ghost. Wherefore this Spirit alone is plac'd or reckon'd in the Number of the Holy and Most Blessed Trinity.*

What he would have us understand by his Assertion, *Serm. and Essays*, p. 209. *We can now almost demonstrate, that in the Essence as well as by the Power of God, we all live, and move, and have our Beings?*

Why

Why the Councils and Fathers of the Fourth Century were not, *ceteris paribus*, as good Witnesses of the Sense and Doctrine of Councils and Fathers of the Second and Third, as the Councils and Fathers of the Third were of the Sense and Doctrines of the First and Second? And what Proof M^r Whiston has brought, or can bring, that *Plenty, Faction, and Corruption made so vast a Change of Affairs in the Church, in Constantine's Reign*, that the Authority of pious and worthy Fathers and Confessors of it, (for he has brought no Evidence to prove them otherwise) especially compar'd with more ancient Authoritys, *ought not to weigh so much by a great deal as is commonly suppos'd*? See *Serm. and Ess.* p. 245. 253. 264. 301.

Whether M^r Whiston has not oppos'd or deny'd any of those 39. Articles of the Church of England, which himself confesses *ought to be so far Terms of Communion, that every Member shall be oblig'd neither by Preaching nor by Writing to oppose or deny them*? *Serm. and Ess.* p. 272.

What he means by saying, that, *in his Observation of the Scripture Dialect, the Name Jehovah no way relates to the Substance of God; and is one of the most communicable, as to the Son, of all the rest*? *Repl. to Confid. on Hist. Pref.* p. 71. Whether *Self-Existence* no way relates to God's Substance; and whether, according to his Hypothesis, 'tis at all communicable to *Christ*?

Whether, if it cannot be known without Revelation, (as M^r Whiston says it cannot, See *Repl. to Confid. on Hist. Pref.* p. 72.) *when the Son of God personates*

the Supreme God, and speaks directly in his Name to Mankind, it is not to be concluded, that he speaks of himself, or is spoken of, as God in the proper and highest Sense, where there is no such Revelation that informs us otherwise? Whether Equity and Propriety of Construction in things of this Nature do not oblige us to this Inference or Conclusion?

Whether the Scriptures or Earliest Antiquity speak of *a Being or Person far superior to all the Angels, &c.* (See *Repl. to Confid. on Hist.* p. 78.) which is not God, Properly Uncreate, tho' Metaphorically said to be Created; as God the Father is Metaphorically said to have the Parts and Passions of Men; and as Making is, in other Instances, us'd in Scripture for Procreation? See *Athan. Orat.* V. 1. p. 143, 144. And whether a Person, who is called God, and distinguish'd as a Person from God the Father, and declar'd and acknowledg'd to be Superior to the Highest of all Created Beings that are declar'd in Scripture and known by the nature of their Powers, &c. to be indeed Created Beings, and to have had a Beginning of Existence; whether, I say, such a Person ought not, by common Rules of Grammatical Acceptation and Construction, to be look'd upon as GOD, in the proper and highest Sense of that Word, unless it can be demonstrated from the Nature of the Thing (which it cannot) that 'tis impossible he should be so? Why the word *Created* and *Made*, apply'd very rarely in Scripture and Antiquity to God *the Son*, must be understood Literally, and the words *Begotten, Only-Begotten, &c.* frequently and generally apply'd to God *the Son*, must be understood

stood Metaphorically, and Improperly? But more of this in *Athanasius*.

What is that *Divine Worship*, which it would be *Wickedness* to pay to any *Subordinate Being*; and not so, to pay to the Son and Holy Ghost, if they were *Creatures* in any Sense? Whether it is less, and where *M^r Whiston* finds it so, than that Sort of *Worship*, which implies an infinite Power and absolute Sovereignty in the Object? And where he meets with any Assertion in Scripture or Antiquity, that *Christ* is to be worshipp'd or pray'd to under the Character of a Mediator only? See *Repl. to Consider. on Hist. Pref.* p. 78. 83.

Where *M^r Whiston* finds any of the Ancients affirming, that our Saviour was ignorant in his Divine Nature of the Day of Judgment? See *Ibid.* p. 102.

What Sacred and most Ancient Writers say, that our Saviour was created by God, a little before the Mosaick Creation? See *Ibid.* p. 103.

Whether, if the Scriptures affirm, that *Christ* was a Man, as they do, particularly *John* c. 1. v. 30. *Acts* c. 17. v. 31. *Rom.* c. 5. v. 15. & alibi: 'tis not very ridiculous in *M^r Whiston* to say the Scriptures never affirm him to be a true and perfect Man, and to have taken the whole Human Nature, because of those other Expressions, in Scripture, of his being made *Flesh*, of his being found in fashion as a Man, &c? See *Ibid.* p. 87.

Whether *M^r Whiston's* Conjectures and Criticisms upon *Athanasius's* Relations of Matters of Fact

Fact are, especially at this wide distance of Time, of force enough to confront and overrule the Testimonies of that Cloud of Ancient Witnesses, which attend *Athanasius's* Cause, and declare in his Favour; unless he had some direct, express, competent Ancient Evidence to produce against him, which, whatever there might have been, or however lost, he does not produce as now extant?

Where, even in those Quotations, which M^r *Whiston* himself alledges in his Letter to M^r *Thirlby* p. 19. 20. to prove *Athanasius* guilty of forging such Additions to the *Nicene Anathemas* as *κτιστὸν, κτισμα, ποιημα, Created, a Creature, Made*, he finds *Athanasius* affirming that those very Words were in those Anathemas? (without which M^r *Whiston* cannot charge *Athanasius* with Interpolation and Forgery) And whether the full and proper Sense and Import of those Words is not in the Anathemas themselves; especially as they stand annexed to the Creed, which declares *the Son of God* to be *Begotten*, NOT MADE, and OF ONE SUBSTANCE WITH THE FATHER?

Whether we are rather to believe M^r *Whiston's* Character of S^t *Athanasius* as *Orthodox*, than S^t *Athanasius's* Character of M^r *Whiston* as *Arian*? Whether M^r *Whiston* has produc'd one direct, express Testimony or Evidence against *Athanasius* from any one Competent, Unexceptionable Witness, or from any Witness at all? And whether M^r *Whiston* expects his Reader should believe that angry Character he gives of S^t *Athanasius* in his *Historical Preface*, where he tells us that he was a *Person of admirable Parts*, and presently after, that
he

he reasons generally very weakly? This, no doubt, is a very Consistent Character!

Whether, if there were no other Reason Why the Orthodox should have a very ill Opinion and give a very odious Character of *the Writers and Councils that were against them* but that which Mr Whiston mentions as Mr Thirlby's, *that they were against Athanasius and his Proceedings*; (See Mr Whiston's Libel, *Athanas. conv. of Forgery*, p. 12.) That of it self is not a very good reason, 'till Mr Whiston has brought better Proof that *Athanasius's* Principles and Proceedings were not truly Orthodox and Catholick?

✍ Mr Whiston, being distress'd, alters his Question, in his *Reply to Confid. on Hist. Pref.* p. 76. from what it was in his *Hist. Pref.* p. 9. *Quest.* 3. In the *Reply* he demands Instances where any of those High Epithets are apply'd to the Son in conjunction with the word *God*; And yet I have produc'd him an Instance out of his own Collections, where one of the Distinguishing Epithets is apply'd to the Son in conjunction with the word *God*. In the *Hist. Pref.* he does not (at least absolutely) demand the conjunction of the word *God*, as appears from two of the Epithets mention'd there by himself without it, *the Blessed* and *the Highest*. But this Changing of his *Question* is a very poor and fruitless Evasion; For if He that is called *God* in some Places, has these Epithets apply'd to his Person, tho' without the word *God* expressly annex in others, Mr Whiston will never be able to produce a reason why these Epithets ought not to be apply'd to him as the Supreme *God*; For they are Epithets peculiar to the *Supreme God*, even by Mr Whiston's own Confession and Supposition, and therefore 'tis most certain that, when they are apply'd to a Person called *God*, and confessedly Superior to the Highest Orders of Beings declar'd in Scripture and known by their Properties to have been indeed Created or to have had a Beginning of Existence, they must belong to that Person as the Supreme *God*.

M^r Whiston's

M^r Whiston's Arguments, Expositions, &c. against the Nicene Doctrines

answer'd and confuted by S^r Athanasius, in the following Orations.

THAT Objection, common to him with Profess'd Atheists and Deists, that a Trinity of Persons in One Divine Nature, is Incomprehensible, Unintelligible, Absurd.

Vol. 1. pag. 29.
30. 32. 47. 55.

Account of the Prim. Faith. (Lefser Edit.) p. 54. 57. 66. 176. 177. Diff. on Ign. Ep. p. 10.

His Assertion, that 'tis the constant, original, primitive Stile of the Church, that the Father alone is the true God, or has any of the peculiar Epithets belonging to the true God apply'd to him; and that the Three Persons were not call'd One

V. 1. p. 1. 12.
15. 29. 41. 75.
105. 194. V. 2.
p. 84. 141.

d

God

God before the latter Days
of *Athanasius*.

Ac. Prim. Faith. p. 9. 11. 21. 37.
88. 89. 90. 97. 99.

His Assertion, that the
Doctrine of the Trinity was
deriv'd from the Earliest
Hereticks.

V. 1. p. 1. 7.
12. 34. 75. 181.
211. 223. 224.
138. 153. 156.

Ac. Prim. F. p. 22. 95. 98. *Ess. on Ap.*
Const. p. 93, 94.

His Assertion, that the
Catholick Faith (which he
calls *Modern Orthodoxy*) is
very near the infamous He-
refies of *Sabellius* and *Mar-*
cellus.

V. 1. p. 1. 7. 12.
29. 42. 75. 211.
V. 2. p. 83. 166.
169. 187. 194.
203.

Disb. on Ignat. Epist. p. 34.

His most absurd Notion,
(which looks as if his Brain
were disorder'd) that the
Son, tho' a Creature, might
be produc'd out of the Sub-
stance of the Father.

V. 1. p. 29. 32.
34. 52. 59. 60.
71. 105. 117.
136. 140. 263.
V. 2. p. 84.

Ac. P. F. p. 32. 106. 157. Quotation B.

His Doctrine, that *Christ*

did

did not exist from Eternity;
 And his wild Notion that
the Son once was not, tho' he
was begotten of the Father
before all Worlds; And his
 Assertion that the Eternity
 and Co-eternity of the Word
 was Unknown and Hereti-
 cal in the days of *Ignatius*;
 And his acute Distinction
 between *the Beginning of*
Time and *the Beginning of*
Duration.

Ac. Pr. F. p. 39. Quot. X. p. 51. 68.
 95, 96. *Diff. on Ign. Ep.* p. 10.

The Impertinency of his
 Position, (as he applys it)
 that absolute Eternity is
 one of the known, proper,
 peculiar Characters of the
 one Unoriginated Being.

Ac. Pr. F. p. 67.

His Opinion, that the
 earliest Christians did not
 hold the *Consubstantiality*,
 because they sometimes ex-
 press'd themselves inaccu-

V. 1. p. 1. 15. 16.
 24. 25. 26. 28.
 29. 34. 38. 41.
 49. 59. 136. 146.
 194. 263. 297.
 V. 2. p. 10. 43.
 84. 132. 150.
 157. 158. 172.

V. 1. p. 23. 25. 26.
 28. 29. 32. 34.
 36. 38. 40. 44.
 49. 59. 60. 62.
 64. 105. 227.
 V. 2. p. 84. 158.

V. 1. p. 1. 114.
 188. 211. V. 2.
 p. 84. 138.

rately and improperly, not
foreseeing the ill use that
would be made of such Ex-
pressions.

Ac. P. F. p. 175. *Quot. H. Append.*
p. 196. & *alibi.*

His Sense of the word
Created as apply'd to our
Saviour in *Hermas*, *Simil.*
V. 6. and in *Justin Mart.*
and by *Melito* (if *κτιστος* be
the right Reading) *Eus. H.*
Eccl. L. 4. c. 26. and by *Gre-*
gory Thaumaturgus, *Appen.*
p. 205. and of the word
Made, as apply'd to the Ho-
ly Ghost, by *Origen*, *Com.*
in Johan. p. 56.

V. 1. p. 1. 15. 23.
24. 25. 26. 28.
29. 34. 52. 59.
114. 132. 140.
143. 151. 158.
165. 171. 175.
188. *V. 2. p. 10.*
138.

Ac. P. F. p. 48. 51. 52. 59. 64. 75.
160. *Ess. on Constit.* p. 215.

His Notion, that the Fa-
ther and the Son are only
One by Concord and Agree-
ment of Will.

V. 1. p. 16. 17.
29. 34. 41. 49.
60. 65. 105. 136.
146. 183. 227.
270. *V. 2. p. 10.*
24. 84. 170.

Ac. of Pr. F. p. 21.

His Assertion, that the

Son,

Son, and only the Son was immediately deriv'd from or created by the Father; And his Interpretation of those words of *Alexander*, — *between whom the Only Begotten is a middle Nature*, Ac. Pr. F. p. 94; And his Distinction between Immediate and Subordinate Creation.

Ac. of Pr. F. p. 32. 45.

His Conclusion, that the Son is a Creature from his being Voluntarily Begotten.

Ac. P. F. p. 35. 49. 59. 70. 76.

His Assertion, that our Saviour never call'd himself God, while he was on Earth.

Ac. Pr. F. p. 35.

His Observation, that παντοκρατορ is an Epithet which is peculiarly us'd to distinguish the Father from the Son.

Ac. P. F. p. 37.

V. 1. p. 1. 9. 16.
29. 34. 41. 49.
52. 105. 136.
140. 146. 189.
194. 263. 270.
V. 2. p. 84. 158.

V. 1. p. 29. 34.
60. 270. V. 2.
p. 10. 84. 136.
142.

V. 1. p. 24. 36.
V. 2. p. 132.

V. 1. p. 34. 41.
V. 2. p. 11.

His Supposition, that such
Miracles as our Saviour
wrought are not a Proof of
his Proper Divinity.

V. I. p. 67. 91.
160. 169. V. 2. p.
124. 132.

Ac. Pr. F. p. 39. Quot. D.

His Opinion, that the stile
of God and Lord does not
prove our Saviour to be
properly God.

V. I. p. 17. 42.
117.

*Ac. P. F. p. 37. 40, 41, 42, 43. Ser.
and Eff. p. 213.*

His Notion of Blasphemy
against a meer Deputa-
tive Created God.

V. I. p. 15. 17.
121.

Ac. P. F. p. 38. Quot. O.

His Notion of a Created
God.

V. I. p. 9. 15. 17.
19. 26. 34. 36.
40. 117. 135.
136. 140. 180.
227. V. 2. p. 10.
36. 38. 151. 169.
341.

Ac. P. F. p. 40. Quot. L.

His most monstrous Sup-
position, that a Finite God
can comprehend an Infinite,
imply'd in Quot. M.

V. I. p. 41. 65.
V. 2. p. 2. 4
105.

Ac. of P. F. p. 40.

His Supposition that a

Creature

Creature can forgive Sins, V. 1. p. 227. 285.
imply'd in Quot. O. 288. V. 2. p. 11.

Ac. P. F. p. 40.

His Doctrine, that *Christ*, V. 1. p. 15. 36.
tho' not God, was and is ca- 170. 179. 185.
pable of Divine Worship 227. 294. V. 2.
and Adoration. p. 16. 21. 38.
152.

Ac. P. F. p. 45. 147. *Serm. and Eff.*
p. 214.

His Position, that our Sa- V. 1. p. 16. 17.
viour was not properly Om- 29. 32. 41. 49.
niscient. 65. 105. 117.
V. 2. p. 84. 95.

Ac. Pr. F. p. 45.

The Confusion he would V. 1. p. 16. 23.
make of Creation with Ge- 26. 29. 52. 60.
neration. 114. 136. 271.
V. 2. p. 10. 84.

Ac. P. F. p. 48.

His Interpretation of V. 1. p. 16. 23.
Christ's being the *First-born*. 26. 29. 34. 40.
49. 52. 59. 60.
140. 176. 243.

Ac. P. F. p. 50. 70. 118. 246. 271. 273.
V. 2. p. 10.

His Metaphysick or Po-
tential Existence, which he's
so very fond of, and would
persuade us was that Eter-
nal

nal Preexistence which the *Nicene* Council asserted, and that thus the Fathers before it are to be understood.

59. 60. 75. 105.
136. V. 2. p. 10.
84. 138. 158.
184. 186.

Ac. P. F. p. 54, 55. p. 69. 72.

His false and extravagant Assertion, that *Athanasius* is all along fully of Opinion, that the Word was in a Metaphysical manner (or Potentially) in God from all Eternity, or rather was really his Wisdom; and that he seems sometimes hardly to own his Personality or Generation before the Creation at all, yet makes him concern'd in the Creation, and is indeed horribly puzzled in his Reasonings.

V. 1. p. 16. 23.
26. 28. 29. 34.
36. 40. 44. 49.
59. 60. 64. 75.
105. 136. 220.
221. 262. V. 2.
p. 5. 10. 84.
138. 158. 184.
186. 343.

Ac. P. F. p. 55, 56, 57.

His silly Distinction between *Created* and *Made* as apply'd to the Person of the Son.

V. 1. p. 29. 34.
52. 59. 114. 117.
118. 124. 132.
140. 146. 151.
174. 191. 246.
262. 292. V. 2.
p. 10. 43. 158.

Ac. Pr. F. p. 65. 76.

His

His Inference, that *Origen* held the Son to be a Creature, because (according to *Spencer's* Edition) he styles the Son the Ancientest of all Creatures.

V. I. p. 23. 29.
34. 40. 114. 140.
146. 158. 271.
V. 2. p. 10. 138.
158.

Ac. Pr. F. p. 65.

The Sense he would fasten on *Heb. c. 3. v. 2. Who was faithfull to him that made him.*

V. I. p. 23. 24.
34. 108. 114.
132. 140. 151.
158.

Ac. P. F. p. 62. 70.

His Paradox, that the Eternal Existence of the Son was esteem'd by *Irenæus* and the rest of the Ancients, as Prior to his Generation.

V. I. p. 1. 23. 25.
26. 29. 34. 36.
40. 49. 59. 60.
75. V. 2. p. 10.
84. 138. 158.

Ac. Pr. F. p. 66.

His false and insolent Animadversion on *S^t Athanasius's* Interpretation of that Text, *The Lord created me, &c.*

V. I. p. 24. 108.
140. 151. 235.

Ac. P. F. p. 76.

His

His Distinction between
the *Extraordinary* and the
Ordinary Creature ; that
old nonsensical *Arian* Sub-
tilty *χλίσμα*, ἔκ ὧς ἐν τῷ *χλίσμα*-
τι, &c.

V. 1. p. 16. 17.
23. 24. 25. 26.
28. 29. 34. 40.
44. 52. 59. 114.
117. 118. 136.
140. 146. 176.
184. 227. 262.
V. 2. p. 10. 84.
138. 158.

Ac. P. F. p. 77.

His Exception against the
Simile of the Sun and Light.

V. 1. p. 24. 40.
51. 56. 207.
208. V. 2. p. 10.
35.

Ac. Pr. F. p. 57.

His vain and haughty Pre-
sumption, that he is tho-
roughly acquainted with
the Language of all the An-
cients ; better (no doubt !)
than *S^t Athanasius* and his
Co-Temporaries.

V. 1. p. 1. 15. 23.
75. 143. 188.
224. V. 2. p. 44.

Ac. P. F. p. 50. 113. 159. *Append.*
to the 4th. Part of A. P. F. p. 189.
191. 193. 203. *Ess. on Constit.*
p. 206. 216. *Diff. on Ignat. Epist.*
p. 10. 33.

His Assertion, that our
Saviour was worshipped
in another Manner, with
other inferior Titles and

V. 1. p. 16. 17.
34. 36. 79. 105.
188. V. 2. p. 10.

Appellations ;

Appellations ; and only as the Vicegerent, and for the Glory of the Supreme God his Father ; and that he was never worshipp'd at all till after his Ascension into Heaven.

Ac. P. F. p. 29.

His Assertion, that our Saviour's being Inthron'd with the Father proves no more the Son's Equality to the Father than the Inthronization of the Saints with the Son proves the Equality of the Saints to the Son.

*V. I. p. 35. 79.
90. 125.*

Ac. Pr. F. p. 87.

His Observation, that *the Comparison and Preference of our Saviour to Angels, (Gal. c. 4. v. 14.) and in the 1st. Chap. to the Hebrews, seems to be a strong Argument that he is an Inferior Being, produc'd by the Supreme God, and not the Su-*

*V. I. p. 10. 23.
79. 90. 94. 116.
121. 124.*

preme

preme God himself, or equal to him; and that this is still more confirm'd by his being stil'd the Fellow and Brother of even Angels and Men themselves.

Ac. P. F. p. 86.

His Inference from our Saviour's Praying, Subordination, Obedience, Ministration, Praising and Trusting in his Father, and the Derivation of his Knowledge, Power, &c. from the Father, his Doing all things to the Glory of his Father, &c.

Ac. P. F. p. 88. 101. 103. 104. 107. 136. 139. 142.

V. 1. p. 90. V. 2. p. 75. 78. 97. 113. 124. 201.

His Assertion, that *the ὁμοῦς* is so late a Notion that the two first Centuries gave him no manner of occasion of discoursing of it.

Ac. P. F. p. 91.

V. 1. p. 1. 16. 28. 29. 59. 75. 79. 224. V. 2. p. 10. 84. 138.

His Argument from the Unity of the Father's Divi-

V. 1. p. 28. 29. 30. 32. 34. 36. 38. 44. 59. 60.

nity

nity against the Son's Con-
substantiality.

Ac. P. F. p. 106.

105. 136. 262.
V. 2. p. 10. 13.
15. 18. 84. 169.
171.

His Objection from the
Son's Personating the Fa-
ther, from his (and not the
Father's) Exhibiting him-
self Visibly, Coming into
Paradise, &c.

Ac. P. F. p. 111.

His *Apollinarian* Do-
ctrine, that our Saviour had
no πνεῦμα or ὕψ distinct from
his Divine Nature.

*A. P. F. p. 125. Ap. p. 191. Diss. on Ign.
Ep. p. 33. Ser. and Eff. p. 216.*

V. 1. p. 90. 109.
164. 291. V. 2.
p. 71.

His Doctrine, that the Ra-
tional Soul is not Naturally
a Part of Man.

Ac. P. F. 121.

His Notion of our Sa-
viour's Exaltation in his Di-
vinity.

Ac. P. F. p. 136.

V. 1. p. 16. 17.
23. 28. 29. 34.
36. 44. 59. 77.
78. 86. 105. 117.
136. V. 2. p. 10.
116.

His Assertion, that *the*
Value and Preciousness of
our Saviour's Sufferings re-
quire that the Divine Na-

V. 1. p. 125.

ture

ture should suffer, and not only the Human.

Ac. P. F. p. 143.

His Assertion, that our Saviour's Kingdom is not to be Absolutely Eternal; but only to last to the End of the World.

V. 1. p. 16. 23.
28. 29. 34. 36.
44. 105. 117.
V. 2. p. 23. 68.
84. 158.

Ac. P. F. p. 146.

His Doctrine of Baptizing into the Name of a Creature.

V. 1. p. 71. 226.
231. 285. V. 2.
p. 33.

Ac. P. F. p. 147.

His Doctrine, that the Holy Ghost is a Creature, made under the Supreme God, by our Saviour.

V. 1. p. 11. 15.
36. 102. 103.
231. 268. 299.
V. 2. p. 37. 58.
60. 61. 99. 103.
218.

Ac. P. F. p. 151.

His frantick Supposition, that Inspiration and Sanctification can come from a Creature.

V. 1. p. 95. 103.
105. 173. 226.
227. 229. 268.
V. 2. p. 28. 33.

Ac. P. F. p. 151.

His Inference from *Hermas's* Expression of *Intreating God or Interceding with God*, against the Proper Divinity of the Holy Ghost.

V. 1. p. 1. 11.

Ac. P. F. p. 153. 167.

His

His Assertion, that *the Holy Spirit is never, either in Scripture or the most Primitive Antiquity, call'd directly God or Lord, &c. and that he was not then properly invoked by any Christian.*

V. 1. p. 1. 11.
15. 102. 103.

Ac. P. F. p. 162. Append. p. 193.

His Assertion, that *the Co-essentiality and Co-equality of the Holy Ghost to the Father and the Son were Notions started in the Fourth Centurie.*

V. 2. p. 211.

Ac. P. F. p. 168.

His Consequence, that *the Offices and Ministrations of the Son and the Holy Ghost imply an Inferiority and Subordination of Nature to the Father.*

V. 1. p. 90. 101.
102. 104. 105.
108. 146. 166.
291. V. 2. p. 10.

Ac. P. F. p. 83.

His Way of Understanding *Scripture Language.*

V. 1. p. 25. 26.
60. 107. 114.
119. 165. 170.

Ac. P. F. p. 57.

His

His naked Assertion, that
the Catholicks have cor-
rupted, lost, & dropt Books.

Ac. P. F. p. 65.

V. 2. p. 170. See
Num. 3. of these
References.

His Objection of Unscri-
ptural Terms.

Ac. P. F. p. 78.

V. 1. p. 2. 13. 15.
25. 29. 63. 70.
138. V. 2. p. 170.

His Zeal against *Christian*
Philosophy.

Ac. P. F. p. 93.

V. 1. p. 30. V. 2.
p. 3. 192.

7 AP 53

The Passages which the Reader is referr'd to, are sometimes not confin'd to the page set down, but take up more than one. The Impartial Reader's own Judgment and Observation will easily inform him when they do so. And sometimes there are Quotations of something more express within the compass of the larger Passages.

Besides these there are several Direct Arguments *à Priori*, which I have not taken notice of in these References. They will discover themselves to the Reader as he goes along.

To the References above I did design to have added a Table of Texts of Scripture misapply'd by Mr *Whiston*, and set clear and vindicated by St *Athanasius*; But, upon further Reflection, I think it enough that those Texts are referr'd to at the Bottom of the page in the Orations, and that the places where St *Athanasius* alledges or explains them, may be easily compar'd with Mr *Whiston's* Sense of them as quoted in his Treatises.

Whatever mistakes or fallacies there are in Mr *Whiston's* Translations of his Quotations, the Reader is desir'd to impute to Mr *Whiston*, and not to the Translator of the Orations, who thinks it enough to expose and confute Mr *Whiston's* absurd and impious Notions from his own Translations, whether false or not.

I confine myself to this short Collection of Heads of Argument between Mr *Whiston* and St *Athanasius*, because they are such as include many others that might be produc'd, and take in the whole Compass of the Controversie. For whatever other Arguments or Objections of Mr *Whiston* may be glean'd out of his Writings upon this Subject, are, I conceive, reducible to one or other of these; as the ingenuous Reader will easily perceive.

THE FIRST
ORATION
AGAINST THE
AR~~IAN~~ S.



§. I. **A**LL the Heresys and false Opinions in Matters of Religion, that were ever yet heard of, 'tis notorious, have been only the wild and chimerical Inventions of Men; and the Prophaneness and Impiety of them have long since been effectually laid open and expos'd to all the World. What St *John* affirms is evidently true of the Authors and Ring-leaders of these vile Errors, that *they went out of us*; for their Doctrine neither is, nor ever was, *with us*. They gather not with us, (to use our Blessed Saviour's Allusion) but scatter with the Devil; and they watch and take their opportunitys, when Men sleep, to shed abroad and infuse their deadly Poison, and involve as many poor Souls as they can, in the Misery and Destruction they have brought upon themselves. The last of these Imps, that is just now gone forth, as the Harbinger of *Anti-Christ*, that subtle and insidious Heresy, call'd the *Arian*, finding all

A her

her elder Sisters already branded and stigmatiz'd to purpose, has recourse to the Policy of her Father the Devil, wraps-up and recommends her Blasphemys in the Language and Phrase of Scripture, and is imploying all her art and strength to force her way into the Paradise of the Church; where she would take upon her the Stile and Person of *Christianity*, and so seduce and decieve such as come in her way into absurd and impious notions concerning our Blessed Lord, by a train of little plausible Quibbles and Collusions; the only Tools she has to work with. And some simple inconsiderate People have been caught already, and, like *Eve*, having lost one Outguard by suffering their Ears to be corrupted, they have ventur'd further to take and tast, and are now become so incapable of distinguishing, as to swallow Bitter for Sweet, and an execrable Heresy for the true Catholick and Orthodox Persuasion. The sadness of this consideration, and your earnest importunitys added to it, make me think it necessary to handle my pen, in order to the dissecting and ripping up the rotten bosom of this Heresy, and giving vent to the deadly stench of so much rank Blasphemy and Nonsense; to the end, that Those on whom the Infection has not yet seiz'd, may escape it, and Those that have been impos'd upon, may be brought to a better Sense of things, recover the Sight of their Understandings, and come at last to be happily convinc'd, that as certainly as Darknes is not Light, nor Lying Truth, so neither is the *Arian* Heresy agreeable to the Word of God; nay, that

I Who these were, that solicited the Father to write this Discourse, is not known.

they

they miserably cheat themselves, when they call themselves *Christians*, and only shew how absolutely unacquainted they are with the Holy Scriptures, and how utterly ignorant of the *Christian* Faith and all things that belong to it.

§. 2. What affinity or resemblance is it which our Adversarys have found out between their false and our sound Doctrine, that they have the face and folly to pretend, they assert nothing but what is innocent and right? In good faith, What is This but to make a Christian of *Caia-phas*, and to inlist the Traitor *Judas* agen in the College of the Apostles? At this rate they that demanded *Barabbas's* Release instead of our Saviour's, did well; and *Hymeneus* and *Alexander* were very Catholick and Orthodox, and St *Paul* us'd them ill in representing them otherwise. These New Doctors assert such things as are Stunning and Intolerable to the Ears of a good Christian; and whoever hears them, must believe the Man bereft of his Reason that spoke them. *Arius* is to them instead of *Christ*; as *Manicheus* was to the Fanaticks of his Faith. They have discarded *Moses*, and the rest of the Holy Penmen, and taken into their place *Herodias's* dancing Daughter, and such paultry infamous Poetry, as any Body but a meer *Sotades* would be asham'd of. 'Tis after these Patterns that *Arius* has so exactly copy'd in that luscious and effeminate Composition, his Poem which he calls *Thalia*; where he wantonly flutters and revels in his Blasphemys against our Blessed Lord, and puts the Bloud and Spirits of his Companions into

¹ An infamous Poet, the Authour of certain lewd *Iambick* Compositions.

such a ferment and hurry, that they perfectly lose their Senses, talk wildly, change the Name and Person of the Lord of Glory into the Image, or rather Shadow, of a corruptible Man, lose the Name of *Christians*, and acquire that of *Arians*, as the proper Stile and Appellation that distinguishes them from the other. And let them not foolishly imagine they can make reprisals by retorting this Objection and Reproach upon any true Members of the Church, and justify their Title to the Name of *Christians*, by giving Names, at their own discretion, to any Bodys or Classes of the Orthodox, from those Governours or Guides they stand in a more immediate Relation to. Let them not be driven by Vexation and Despair upon this Experiment; but take shame to themselves, and either shun human sight, or forsake the horrid error they are entangled in. 'Tis a thing Unknown and Impossible, that *Christians* should derive Distinctions and Denominations from such or such Leaders or Bishops at the Head of them. No body ought to give us our Name, but our Lord, who gave us our Faith, and is himself the Object of it. This Faith and Gospel the Blessed Apostles were the Instruments of publishing and establishing among us: and yet we do not find our selves denominated from them. No, 'Tis only *Christ* himself, that both makes us *Christians*, and derives the Name upon us; and as these Gentlemens Faith comes to them from other Hands, and in another Channel, 'tis but reasonable they should wear the Badge, and be call'd after the Name, of their Founders.

§. 3. Thus heretofore, when we were all united both in the Doctrine and Name of Christianity,

Marcion

Marcion started his Heresy, and was excommunicated for it, and those that adher'd to the Bishop that had cut him off, remain still *Christians*; while those that continued with him were known and discriminated by the Name of *Marcionists*. Thus *Valentinus*, *Basilides*, *Manichæus*, and *Simon Magus* bred their several Spawns, which were severally denominated from them, the *Valentinians*, *Basilidians*, *Manichees*, and *Simonians*. So the *Cataphrygians* take their Name from *Phrygia*; and the *Novatians* from *Novatus*. Agen; *Meletius*, after *Peter*, that good Bishop and Martyr, had cast him out of the Church, left off calling his Accomplices *Christians*, and very fairly and plainly stil'd them *Meletians*. Accordingly after *Alexander* of Blessed Memory had excommunicated *Arius*, Those that faithfully persever'd in *Alexander's* Communion, were call'd, as they had always been, *Christians*; and Those that took part and separated with *Arius*, left the Communicants of *Alexander* in full possession of that glorious Name, and desired to be known by the Title of *Arians*. And since *Alexander's* Death, those that are in Communion with his Successour *Athanasius*, and such other Bishops as He is in Communion with, keep the very same Stile and Denomination, and neither receive any new one from him, nor give one to him, but bear the Name of *Christians* as they always did. 'Tis true, We have a Succession of Teachers and Disciples as well as others; But because they teach us nothing but what is exactly agreeable to the Truth of the Gospel, we still are, and are call'd what we always were, *Christians*. On t'other hand, let Hereticks have never so numerous a Succession of Teachers; yet He who first

broach'd the Heresy, will give the Name to the Sect. Thus, tho' *Arius* be dead, and has left a Train of Successours behind him, yet the Advocates and Assertors of his Notions are call'd to this day by his Name. And that which further shews the force and pertinency of this Observation, is, that when any of the Heathen People renounce their Idolatry and come into the Church, they take their Denomination from *Christ* himself, not from those that converted them to, or instructed them in, the *Christian* Faith. On the other hand; Those that revolt to them, and as many as quit the Church, and imbrace this Heresy, lay aside the Name with the Profession, and afterwards go by no other than that of *Arians*; which is as much as to say, they have from that time forward done with the *Christian* Faith, and their Heads are quite turn'd with the frenzy of *Arianism*.

§. 4. How then should those pass for *Christians*, that are indeed no longer so, but *Arian* Lunatics? How should those be look'd upon as Members of the Holy Catholick Church, that have abandon'd the true Apostolick Faith, and turn'd aside unto new and damnable Tenets of their own Inventing? that have thrown-by the Sacred Oracles of Gods Holy Word, and made *Arius's Thalias* a new ² *Discovery* of Divine Wisdom, a new Branch of Revelation? As indeed they may very well call it, for the Novelty and Strangeness

1 Οἱ ὅτι πρὸς αὐτοὺς ἀπὸντες, ἢ ὅτι ἐν αὐτῇ ἐκκλησίᾳ πρὸς τὴν αἵρεσιν μεταστρέφονται, — Ἀρειανοὶ καλεῖνται. A Confusion in Words, which seems to be purposely design'd by the Father to intimate the Heathenism of the *Arians*.

2 A Darling Word of Mr *Whiston's*. The Old *Arians*, it seems, were great *Discoverers* too. The Original runs, τὰς δὲ θαλάσσις Ἀρεῖας σφίαν καὶ ἀνὸς ὁνομαζόντες.

of the Matter of it. Comments and Discourses upon the Old and New Testament we are no Strangers to: But considering such things as these *Thalias* are no where to be met with among such Writers, nor even among the more sensible and valuable Heathen Ones, but are only the Entertainment of Rakes and Buffoons over their Glasses; One would wonder how this same celebrated *Arius* should sink so very deep into the scandalous abusive meanness of *Sotades's* Poetry, but that we know how short his acquaintance is with the common Maxims of Decency and good Manners, as well as how great freedom he has taken with other Heresiarchs in stealing his Heresy from Them. When he was come to a resolution of affronting and insulting our Lord in such a Contemptuous and Antick Manner; How could he do it better than by dressing up his Blasphemous Jargon in such wanton and infamous Numbers? The Son of *Sirach* tells us, that 'a Man is to be known by his Words; and we may presume to add, that *Arius's* Effeminacy and Viciousness of Mind is very discernible in the glaring Delicacy of his Metre. In a word; He could not impose upon Mankind: For after all his Serpentine Contortions and Twistings, 'tis plain he is fallen into the same Errour and Condition with the *Pharisees*, who pretended to search very cautiously and industriously into the sense of the Old Testament, at the same time that they were resolv'd within themselves to practice directly against the Precepts of it, and being determin'd to deny the *Messiah*, who according to

1 *Ecclus* c. v. 24. is perhaps the Place, which the Father would refer to, and quoting *Memoriser*, he has alter'd it.

their own Expectation was now come, they charg'd him with Blasphemy for calling himself God; incurring most heinously that very Crime, when they objected his assuming to himself an equality with God, and his asserting his Essential Unity with the Father. In like manner, this treacherous dissembling Imitator of *Sotades* pretends, when he uses the Words of Scripture, that he understands them properly of God; But this alas! is no abatement or alleviation of his Atheism and Impiety, while he has the Hardiness to deny the Son of God, and to make a meer Creature of him.

§. 5. The Preamble or Exordium of this impious and empty Performance of the *Thalia* you have as follows. "These Positions of mine, says he, "were taught me by good and wise Men, wise "in all respects, as how should they be otherwise, being taught of God; and they contain "the Belief of God's Elect Holy Children, such "Orthodox Sons as were full of the Knowledge "of God, and had been Partakers of his Holy "Spirit. I assent to and acknowledge the same "Doctrines as they. I track their footsteps in "the same Paths. I have obtain'd true Wisdom, "and the knowledge of these things from God; "and I am that great and famous Man, that has "undergone sad Hardships and Severitys in promoting the Glory of God." To give you a Taste of what he prides himself in so much, his detestable Flights and Raptures, in the Book it self; His Assertions are such as these; "God was "not always a Father; He was God Alone and "Solitary, before he was the Father, and afterwards became a Father. The Son had not always

“ways a Being; For as all other Creatures were
 “made out of nothing, so likewise was the Word
 “of God. He was not always Subsisting, nor had
 “any Being, till he was created; ‘Till then God
 “was alone, and by himself, and his Word and
 “Wisdom were not with him; Afterwards, when
 “’twas his Pleasure to create us, he created a cer-
 “tain Person, whom he call’d his Word, his Wis-
 “dom, and his Son, to be his Agent or Instru-
 “ment in the Work of our Creation.” Accord-
 ingly he ascribes two distinct and distant Wis-
 doms to God; One his proper and Essential one,
 which was in his Nature from all Eternity; the
 other his Son, his Wisdom, and Word, only No-
 minally such, by Production out of nothing, and
 a Creature of his Essential Wisdom, or at most
 admitted to a Participation of it; For that such
 was the Pleasure and Appointment of the Wise
 God, that one of his Wisdoms should give Being
 to the other: and that there is another *Logos* or
 Word ¹ in the Divine Nature beside the Son, by
 partaking of which the Son, through Grace or
 Favour only, obtains the Name and Stile of the
Logos and Son. Add to these Extravagances that
 other peculiar Whimsey, which so frequently oc-
 curre in the Books of these Hereticks, their Mul-
 tiplication of the Powers belonging to God. They
 tell us, One Power of God is That which was from
 everlasting Essentially in him; but that *Christ* is
 not this Power, but only one of his Powers, im-
 properly and figuratively so call’d, as the Locust

¹ *Εν τῷ Θεῷ*. Which shews *Arius* to have been very Inconsistent with
 himself. For before he supposes his Second *Logos* to have been a Cre-
 ature, and not within the Nature of God: Unless we should understand
 him here in a Stoical Sense; as perhaps we may from what we find
 hinted afterwards. *Orat.* 2. §. 11.

and the Canker-Worm are stil'd in Scripture, not only the Power, but the great Power of God; That there are several other such Powers of like Nature with the Son, as particularly those mention'd by the *Psalmist*, where he speaks of God in the Stile or Character of *the Lord of Hosts* or *Powers*; That there is the same Mutability of Nature in the Son as there is in any one of us; That he may become an Evil Being whenever he pleases, and is as liable as ourselves to Change and Variation; That God gave him this Glory or Eminence, which, when he became Man, he merited by his good Works and high Deserts, upon his Fore-knowledge, that he would be an Excellent Being; and That it was in consequence of the certainty of this, that he made him such a Being as he is.

§. 6. He has further the Impudence to say, that the Word is not the true God, but that, when he is call'd God, 'tis only as Angels and Men are sometimes call'd so, in reference to the Grace and Privileges he derives and holds from God; that the Substance and Propertys of the Son are as distinct and separate from those of the Father, and as disproportionate and unlike to them, as those of all other Creatures: In a word; that he is only a part of the Creation. And as if he rival'd the Fallen Angels themselves in Desperation Rashness and Raving, he further affirms, That the Father is Invisible to the Son, and that the Word is incapable of a perfect and adequate Intuition of the Father; That when he is said to know and behold him, 'tis only meant, that he does so *Analogically*, as far as his Power or Ca-

capacity reaches; just as we are said to know God from our imperfect Apprehension and Conception of him; That through this narrowness and deficiency of Capacity the Son is not only Ignorant of the Nature of the Father, but likewise of his own; That the Beings and Nature of the Father the Son and the Holy Ghost are absolutely foreign to, and widely remote from, one another; That there is even an Infinite Disparity between them; That the Nature and Glory of the Word have no manner of affinity with that of the Father and the Holy Ghost; (For so this Blasphemer has affirm'd in express words) That he is a Being altogether by himself, and has nothing at all in him of the Nature of his Father. This is some part of *Arius's* Muthology or Romance, in that Ridiculous and Monstrous Book.

§. 7. And how can any One that hears these things, and the Poetry of this *Thalia* with them, think any otherwise of *Arius* than of a meer Scaramouch upon a Stage, and loath and abominate his Behaviour? When he seems to name the Name of God, is it not plain 'tis only for the same end, and under the same fallacy, that the Serpent made use of it to the Woman? Whoever reads a little further, must see the Flagrancy of his Impiety as plain as the Treachery and Sophistry of that first Deceiver. These are such lowd and audacious Outrages against God, that the hearing of them strikes a Man with Horrour. As the Prophet says, This is such a heinous Transgression and Affront against the Majesty of God, that *the Heavens are astonish'd, and the Earth is horribly afraid.* When those injurys and vio-

^a Jerem. c. 2. v. 12.

lences,

lences, even unto Death, were offer'd to the Lord of Glory, which he chearfully underwent for our Redemption; the very Sun it self highly resented it, and could not bear the sight, but hid his Head, call'd in his Rays, and turn'd the Day into Darkness. And shall not all Mankind be cover'd with confusion at the Blasphemys of *Arius*? Shall they not shut their Ears, and close their Eyes, that they may neither hear nor behold either the Doctrine or the Teacher? Otherwise how certainly and justly will the Lord apply to their Impiety and Ingratitude those Reproaches and Denunciations in the Prophecy of *Hosea*,
Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me. Tho' I have redeemed them, yet they have spoken Lies against me; and again a little afterwards, They imagin'd mischief against me, they are 'turn'd into nothing. And indeed these new Hereticks may be properly said to have turn'd or fallen aside into nothing, who have thus forsaken and Apostatiz'd from the true and real Word of God, and dress'd up an Imaginary one according to their own Fancies. No wonder then that a general Council cut off *Arius* from the Communion of the Church, for asserting these things, and fixt an Anathema upon such intolerable Blasphemy. Ever since which his Notions have been look'd upon to exceed the licence and boldness of former Heresys, and stand pecuniary mark'd and distinguish'd by their two known Characters of the Great Enemy of *Christ* and the Forerunner of *Anti-Christ*. The Authority and Sentence of this venerable Assembly against these execrable Inno-

^a Hof. c. 7. v. 13. 1 *Ἀπερίφρονες οἱς ὁδὸν*, according to the *Septuagint*.

vations are certainly more than enough to fill the Breast of every good Christian with a sincere and zealous abhorrence of them. But nevertheless, because some, who are at least reputed such, are either so weak as to believe, or so disingenuous as to pretend, that, notwithstanding this Heresy, neither Faith nor Church *is in danger*, and are so full of their Charity, and Moderation, as to make no scruple of owning these Apostates for Christian Brethren; I shall proceed to fathom this Mystery of Iniquity, and to run it quite down through all it's Recesses and Subterfuges; that so by the Blessing of God, they may be confuted and convinc'd, and fly from this Evil as from the face of a Serpent.

§. 8. Perhaps there may be such a Charm in the Abuse of those Words and Phrases of Scripture, which the Admirers of the *Thalia* find in it, that they may think it a very devout and godly Performance. But then these People, if they go to the *Jews*, will hear Them too repeating and quoting the Law and the Prophets. And will this excuse them, if they should therefore joyn with them in their Denyal of *Christ*? There are several Passages of the Gospels the *Manichees* have often in their mouths. Would this justify any One therefore that should, as they do, strike the Whole Old Testament out of the Sacred Canon? If these poor Inferences and this impertinent Prattle proceed from their Ignorance and Simplicity; the Scripture will tell them, that 'tis the old method of the Devil himself, the Founder of these Heresys, when he would prevent the Stink of them from being perceiv'd, to raise an agreeable Fume of Scripture-Language about them. This is the golden Vehicle

Vehicle which he rolls up his deadly Poison in, to convey it covertly into the Hearts of the Undiscerning Ones. Thus he trepan'd our First Mother; Thus Heresys have from time to time been hatch'd and introduc'd by him; and conformably to this Policy he has put it in the head of *Arius* to exert himself with so much warmth and clamour against the Heresys of other Denominations, the more plausibly and effectually to recommend and establish his own. But this Artifice will not do; The Cloven Foot stands out to fight. When he first betook himself to these hostile Measures against the Divinity of the Son of God, he let go his hold of *Christianity* it self, and made it appear very plainly to all the World, That this was not the only Point of Religion he was wretchedly mistaken in, but that he was as thoroughly Heterodox in all other matters, and as great a Hypocrite as he was a Heretick. For how is it possible that He should Think or Teach as he ought concerning the Father, who denys the Son; since 'tis from the Son alone that we receive the Knowledge of the Father? or that He should have any right Conceptions concerning the Holy Spirit, that thus declares War against the Divinity of the Word, by whom the Holy Spirit is communicated? What shall we think of Him that denys *Christ* properly rose for us the first-born from the Dead, when we hear him preaching and discoursing upon the Subject of the Resurrection? And how sadly must He misunderstand the great Mytery of the Son's Incarnation, that cannot be reconcil'd to that of his Eternal Generation? Even as the *Jews* had no sooner deny'd the Lord of Glory, and proclaim'd their desire to have no other King but

but *Cæsar*, but all their Privileges as the People of God were immediately taken from them, the Light of their Lamp was put out, and the Odour of their Ointment ceas'd; their own Prophecys were no longer Intelligible to them; Reason and Truth forsook them; their Understandings were extinguish'd, and they walk'd and wander'd about dark and blind, as they do to this day. Who ever hear'd such unaccountable Positions, as flow from the Lips of the profligate Hirelings, that are imploy'd to vend this *Arian* Trumpery? Did they learn these things heretofore in their Catechism? Who ever taught them This for an Evangelical Precept, *The Worshipping of Creatures has been laid aside and abolish'd for some time; Now therefore return ye to it again?* If such an Eleventh Commandment was never heard of before, let them be so modest as to confess, that this Heresy of theirs is a New thing, and out of the way, and destitute of all Support and Favour from Antiquity and Tradition. And what sort of stuff must that be, which the Fathers knew nothing of, nor any body else, 'till t'other day it happen'd to come cross some Body's Fancy? What, I say, is it, but such as is imply'd in that Prediction of the Apostle, *In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: Speaking lies in hypocrisy, having their conscience cauteriz'd, and turning away themselves from the truth?*

§. 9. We, on the contrary, very vigorously assert and clearly prove the true Holy Catholick Faith out of the Holy Scriptures. We place it as a Candle on a Candlestick; We alledge, that

1 Mr *Whiston's* Discoveries a 1 Tim. c. 4. v. 1. b Tit. c. 1. v. 14.

the Son is Naturally and Substantially the Son of the Father, of the same Essence with him, his only-begotten Wisdom, his genuine and only Word; that he was not made, nor created, but begotten of the Substance of the Father; that therefore he is truly and properly God, being of one Substance with God the Father; whereas the Gods mention'd by the *Psalmist*, ^a *I have said ye are Gods*, are no otherwise entitled to that Appellation than as they are Partakers of that Divine Grace, which the Son communicates to them from the Father through the Holy Ghost; that he is the ^b express and adequate Character or Representation of the Person of the Father, Light of Light; and the true and genuine Power and Image of his Father's Substance, according to what he says of himself, ^c *He that hath seen me, hath seen the Father*. He always was, and is, and never was not: For the Word and Wisdom of the Father must certainly be Eternal as well as the Father. In opposition to this, what says the execrable *Thalia*? Let those that admire it and its Author only read it over first, to inform themselves how deplorably low they are fallen, (if so be our Contempt and Derision can work any good effect upon them) and then let them give an account of themselves. Now what do they find there but such a monstrous Medley as This? *viz.* "God was not always a Father, but at length
 "he became so; The Son had not always a Being,
 "for he did not subsist ^d before he was Begot-
 "ten (in Time); He had not his Existence from
 "the Father, but sprang out of nothing; He can-
 "not be of the same Nature with the Father,

^a Psal. 82. v. 6. ^b Heb. c. 1. v. 3. ^c John c. 14. v. 9. ^d Πρὶν γεννηθῆναι.

"as being created and made; *Christ* is not God
 "by Nature, but meerly by Adoption and Par-
 "ticipation; the Son does not entirely know the
 "Father, nor is the Word capable of beholding
 "and comprehending him with a full and ade-
 "quate View; he is only the Nominal, Deputa-
 "tive, and Honorary Son, Power, Word, and
 "Wisdom of the Father; his Nature is mutable
 "as well as that of other Creatures, and his Ca-
 "pacity too narrow to admit of a just and ge-
 "nuin Idea of the Father." A very plausible
 and extraordinary Conceit This! to strike Rea-
 litys out of Being, and instead of Doxologys, to
 amass together such a heap of Blasphemys! Sup-
 pose then we were to ask any Man that has exa-
 min'd and compar'd our Creed and this together,
 Which of them he thinks the most reasonable,
 and the most suitable to the Attributes of God;
 Nay, let the very Admirers of the *Arian* Model
 ingenuously tell us, if they were question'd about
 the Nature of God, (and ^a *the Word was God*)
 what their answer ought to be. There needs no
 more than to set one of these Confessions over
 against the other, to make it appear, which is
 the most Rational and Just, Whether of the two
 is best, *He was*, or *He was not*; *From all eternity*,
 or *No longer ago than when he was begotten*; *From*
everlasting, or *Of a successive Existence*; *Genuin and*
Natural, or *Only by Adoption, Designation, and*
Participation; *that he is Created by the Father*, or
that he is in the Essence of the Father; *that he is of a*
different Substance from the Father, or *that he is of*
the same Substance with him; *that he was created*
himself, or *that all things were created by him*; *that*

^a John c. i. v. i.

B

he

he is the only Word of the Father, or that besides him there is another Word and Wisdom, that gave him his Being; and that this Second or Inferiour Wisdom and Word are only such Appellatively, and as far as they are made Partakers of the other Wisdom and Word.

§. 10. Of these two Expositions or Declarations, which is the most Theological; which best expresses and represents that Divinity and Sonship which are ascrib'd to our Lord *Jesus Christ*; those gross and freakish Paradoxes which the *Arians* belch forth; or those Positions and Expressions which we assert and produce out of the Holy Scriptures; let any One judge. If indeed our Saviour is neither God, nor the Word, nor the Son; then let the *Arians* be no longer asham'd to think and talk as the *Gentiles* and *Jews* do. But if he is the Word and the proper Son of his Father, if he is God of God, and ^a *over all Blessed for ever*; then I say, what else have we to do, but to break this Golden Calf, this *Thalia*, this Novel Doctrine and Language of *Arius*, to pieces, and grind it to powder? and to warn all good People of this Infernal Gulph, which has swallow'd up even the most Gigantick Heroes of the Cause, the Leading *Titans*, and still has room for New-Comers? This they know very well, and therefore are so prudent as to put out false Colours, and disguise and plume their odious and horrid Novelty with a few gaudy Words improperly apply'd. For if they were to speak out plain, they could not possibly escape a Universal Condemnation: They are undone as soon as they betray their secret Sen-

^a Rom. c. 9. v. 5.

timents, finding themselves in the midst of a shower of Arrows from the Quiver of God's Word. No wonder then, that these Children of this World, being conscious that the Oil of their Lamp is only the Fat of the Wild Olive, and under fears that it will soon be put out, which *Job* tells us is the Fate of ^a*the Light of the Wicked*, cover it with this Bushel of Hypocrisy, steer as wide as they can of their own true Meaning, and so frequently strike off into other Topics and Inducements, as their Power and the Interest of their Friends at Court, and 'how much his Imperial Majesty is enrag'd at Us. These are proper Methods enough to work upon the Fancys and Passions of their Converts, and to divert them, partly by Noise, and partly by Legerdemain, from observing and starting at the hideous Deformity of their Heresy; which if for no other Reason, would be extremely loathsome and detestable only for this, that its Friends and Followers are asham'd and afraid to let it shew its Face, and keep it close out of Sight, like a Snake in their Bosom. How did they come by this new Vocabulary? Who was it that taught them this new Dialect, and form'd their Tongues to it? Certainly they never had it from any of the Sons of *Adam*. Did ever any Man, *Greek* or *Barbarian*, that own'd the Being of a God, venture to say, He was one of his own Creatures, and had no Being till he was Made? Or would any one, who believes his Existence, disbelieve God himself asserting that such a one is ^b*his Beloved Son*, and tell him to his Face, that he is not his Son, but only one of his Creatures?

1 Κοινηταιον φωνη ενταλμασται. ^a Job c. 18. v. 5. ^b Mat. c. 17. v. 5.

There is such rank Absurdity, and faucy Prophaneness in This, that it must be extremely Unintelligible, and highly Provoking to all Mankind. And as the *Arians* had not these new *Discoverys* and Phrases from Men; so neither did they light on them in the Holy Scriptures, which, as we have often shewn before, and shall now have occasion to shew agen, are by no means in their Interest. The consequence is, that the Parent and Principal Contriver of such Abominations, the Devil himself, has help'd them to this Gibberish. Against this Deceiver therefore, whose Tools they are, we now buckle on our Armour; hoping that God will give such Strength and Success to our Arguments, that the great Enemy of Mankind may fall under the weight of them; and that, when these *Philistins* shall see their Champion dead, they may be fill'd with shame and confusion at their being deceiv'd by him, and come to learn at last, tho' late, that they cannot be *Arians* and *Christians* too.

§. 11. That Sophism of yours, and Suggestion of *Satan*, ye Children of *Arius*, that there was a Time, when the Son was not, is the first Shell of *Fucus* to be now wash'd off. Say ye then, ye Servants of the Wicked one; What was it that had a Being before the Son had any? If you reply, that the Father had; This is even yet bolder Blasphemy. For to say of him that he was heretofore, or some time or other, or to represent him as existing Successively, is the highest Flight possible of Nonsense and Impiety. For he is What he is, the Father of the Son, and therefore so likewise is the Son the Son of the Father, Always and Unsuccessively. Or if you had rather say, that the Son *was* heretofore
when

when he *was not*, there cannot be a more ridiculous Repugnancy and staring Contradiction: For how could he be and not be? Here then you are at a lamentable Plunge, and under a necessity of confessing fairly, that there was heretofore a *Time* when the Son was not. This is the unavoidable Import of your Adverb *πῶτε*, *aliquando*, heretofore, as much as to say, *at a certain Time when*. And to the very same purpose and effect is that other Proposition of yours, *The Son was not before he was begotten*. The sense of both is plainly this, that the Son was since the beginning of Time. How then came you to lanch into such horrid Extravagancys, to rage thus furiously with the Heathen, and to imagin vain Words against the Lord, and against his *Christ*? The Holy Scriptures have not the least hint of any such thing. On the contrary, they declare our Saviour to have subsisted from Eternity in a Substantial Union with the Father. So St *John*; ^a *In the beginning was the Word, and the Word was with God, and the Word was God*: And in the *Revelation* he styles him, ^b *Which is, and which was, and which is to come*. And who dares deny, that these words are expressive of his Eternity? Thus St *Paul*, arguing with the *Jews* in his Epistle to the *Romans*, says, that ^c *Of them as concerning the Flesh Christ came, who is God over all, Blessed for ever*; and agen, where he is discoursing against the *Gentiles*, he tells them that ^d *the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead*. What and who this *Dunamis* or Power of God

^a John c. 1. v. 1. ^b Revel. c. 1. v. 4. ^c Rom. c. 9. v. 5. ^d Ibid. c. 1. v. 20.

is, the same Apostle informs us in another place; where he tells us, that *Christ is the Power and the Wisdom of God*. I know the Interpretation you whisper about among your selves of this Place is, that the Father himself is meant here, as if the Apostle had said, *The Father is his own Eternal Power*. But this is but a wretched Evasion. For 'tis not said here that God himself is the Power, but that *Christ* is God's Power; and every Body knows the Difference between being a Person and belonging to a Person. Not that the latter must always imply Separation or Disunion, but indeed the contrary. Read only and consider what you meet with afterwards in the Second Epistle to the *Corinthians* c. 3. and turn unto the Lord, (*now the Lord is that Spirit*) and you will see very plainly that the Power spoken of *Rom. c. 1. v. 20.* is God the Son.

§. 12. Having there occasion to mention the Creation, 'tis by no means to be wonder'd at, that the Apostle should at the same time say something of the Power of the Creator; which *Power* is the Word of God, by whom all things were made. So that if the Works of the Creation are of themselves sufficient to make God known without the Son, Beware of being intangled in this Consequence, that those Works were made without him. For if all things were created, and are supported in their Being, by the Son, 'tis then a necessary Consequence, that our Contemplation of the Creature should lead us to the Contemplation of the Word that created it, and that through him we should begin to know the Father. Now then, if according

to our Blessed Saviour, ^a *No man knows the Father but the Son, and he to whom the Son will reveal him;* and if in Answer to that Request of St Philip, ^b *Shew us the Father*, he did not referr him to the Works of the Creation, but gave him to understand, that *he that had seen him had seen the Father*; St Paul, when he was reproaching and blaming the Gentiles for taking no notice of God the Word who created all things, at the same time that they beheld and contemplated the wonderfull Harmony and Symmetry of his Works, (as indeed it is certain that the Creatures discover their Creator) and because they did not learn from them the Knowledge of the true God, and renounce their Idolatrous Worship, might very well put them in remembrance of God the Son in that place, where he mentions his ^c *Eternal Power and Godhead*. Agen; He that according to the Holy Writers existed before all Worlds, and by whom God made the Worlds, must be the Son of God from all Eternity; and accordingly the Holy Pen-men and ^d the Jewish Divines affirm and declare him to be properly God. Thus *Isaiah* calls him ^e *the everlasting God, the Lord, the Creator of the Ends of the Earth*; And *Susanna* addresses him in the Stile of ^f *O Everlasting God*. Thus agen *Baruch*; *I will cry unto the Everlasting in my Days, and presently after, My hope is in the Everlasting, that he will save you, and Joy is come unto me from the Holy One*. In the Epistle to the Hebrews the

¹ The Authours of the Apocryphal Books, comprehended under the *ei ágnoi*, as appears from the Quotations that follow out of the History of *Susanna* and *Baruch*. ^a Matth. c. 11. v. 27. ^b John c. 14. v. 8, 9. ^c Rom. c. 1. v. 20. ^d Isai. c. 40. v. 28. ^e Susan. v. 42. ^f Bar. c. 4. v. 20, 22.

Apottle calls him ^a *the Brightness of his Father's Glory, and the express Image of his Person*; And we are taught by David, in the 89th. Psalm, v. 17. that *he is the Glory of our Strength*, or ¹ *the Brightness of the Lord upon us*; and elsewhere, ^b *In thy Light*, says he, *shall we see Light*. What a Madness is it therefore to make a question, whether the Son was from Eternity? Did ever any One see such a thing as Light without Brightness? What desperate and insolent Affirmations then are These concerning the Son of God, that there was a Time when he was not, or that he had no Being before he was begotten? 'Tis impossible to reconcile that Exclamation of the Psalmist, *thy Throne, O God, is for ever and ever*, with the Supposition of so much as a Moment, in which the Word did not exist. For if the word αἰῶνες, *all Ages or Generations*, signifies the whole Line of Successive Duration from the first Instant that there was any such thing; and if the Word created this whole Chain of Successive Beings, and ordain'd and govern'd the Course of them; It follows unavoidably, that he must be *Prior* to all Successive existence whatsoever, and that therefore it must be downright Madness to talk of a *πῆ* or *Period*, in which he was not, or of his being Created out of nothing. Moreover; 'Tis to be observ'd, that where our Lord speaks of his own Divine Propertys or Functions, he does not say, *I was made so or so*, or *I became so or so*, but *I am so*. Thus he tells his Disciples, not *I am made or become the Truth*, but ^c *I am the Truth*; and elsewhere,

¹ According to the *Alexandrian Copy*. ^a Heb. c. i. v. 3. ^b Psal. 36. v. 9. ^c John. c. 14. v. 6.

^a *I am the Shepherd, I am the Light.* And again;
^b *Ye call me Master and Lord, and ye say well, for so I am.* It cannot be suppos'd, that the Word and Wisdom of the Father would use such Expressions as these of himself, if they were not true of him in the fullest and most proper Sense. Who then that finds him thus speaking, can avoid believing, that the *ἐγώ*, or *I am*, is here plainly Declarative of his Generation and Subsistence from all Eternity?

§. 13. Hitherto we have prov'd on our part, that the Holy Scriptures assert the Son to have existed from Eternity. We proceed in the next place, to shew, that those Expressions of the *Arians*, *He was not, Before that, Heretofore or Formerly*, are, in the same Scriptures, properly and only apply'd in speaking of Created Beings. Thus *Moses*, in the History of the Creation; *Every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.* And in *Deuteronomy*; *When the most High divided the nations.* Thus again our Lord himself; *If ye loved me, ye would rejoyce, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.* And *Prov. c. 8. v. 23.* *From the beginning or ever the earth was; when there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled; before the hills was I brought forth.*

¹ According to the *Septuagint*.

^a John c. 10. v. 14. and c. 8. v. 12.
^b Ibid. c. 13. v. 13. ^c Gen. c. 2. v. 5 ^d Deut. c. 32. v. 8. ^e Joh. c. 14. v. 28, 29.

And,

And, ^a *Before Abraham was, I am.* ^b *Before I formed thee in the belly, I knew thee.* ^c *Lord, thou hast been our refuge in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.* Agen; ^d *Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be.* Upon the whole then, it appears, that those Expressions, *Heretofore, He was not Before he was begotten, When as yet,* and the like, are very applicable to Created Beings, but by no means to God the Word. If then these are Terms which the Scripture accommodates to Created Beings, and the same Scripture uses the word *αἰά*, *Ever* or *From everlasting*, in speaking of the Son, 'tis plain against your Hypothesis, ye sturdy Invaders of Heaven, that the Son was not made out of Nothing, and that he is no Creature, but his Father's Eternal Image and Word; the everlasting Brightness of that everlasting Light from all Eternity. How then came you to dream of Duration and Time, before the Son existed? And what is the meaning of all this Enmity to the Majesty of God, and the common Sense of things, that you should affirm the Word receiv'd his Beginning after a certain Term or Period of Time, who himself created all the Periods of Time, and every thing that existed in them? How could there possibly be such a thing as Time, an *αἰών*, a *Period*, 'till He was already in Being, who made them all, and without whom nothing was made that was made? Further; Why don't ye speak out plain, and always say as expressively as may

^a Joh. c. 8. v. 58. ^b Jer. c. 1. v. 5. ^c Ps. 89. v. 1. ^d Dan. Apoc. v. 42.

be, *There was a TIME when the Word was not?* No doubt the Shocking Word, *Time*, is cautiously avoided, for fear of alarming the poor Insensible Creatures you impose upon. But your Meaning and Opinion are too evident to be disguis'd or conceal'd; For *Time* is really the Thing, when you omit the Word, and only say *ἦν ποτε*, *there was When*, instead of *there was a Time when he was not*, and *He was not before he was begotten*, instead of *before the Time when he was begotten*.

§. 14. But to what purpose do we give ourselves all this Trouble? Our Adversarys only rise upon us in their Impudence, and brandish against us this Objection, that if there was not a Time when the Son was not, that if he is from Eternity coexistent with the Father; then we ought not to call him the Son, but the Brother of the Father. What Nonsense and Perverseness! If indeed we asserted, that he only existed at once with the Father, but was not the Son, there might be something of Pretence for this extravagant Imputation. But when we declare him to be not only from all Eternity, but *God the Son*, of the very Substance of his Father; How comes it to pass, that they should be so much mistaken, as to think the Father Begets himself a Brother? And where is there any the least Hint or Appearance of this Brotherhood in our Confession of Faith in the Father and the Son? How can the Word be said to be Brother to him, whose Word he is? Nor do they themselves believe, that this Objection is indeed material. No: They are not so stupid neither. But this is only a *Pharisaical* Way of shifting things off, the usual Refuge of that Sort of Men, describ'd by *Solomon*,

mon, ^a *Who have a mind, or inclination, to depart from ' the truth.* For how can any *Brotherhood* be fancy'd between the Father and the Son; when neither the One nor the Other derives his Being from any pre-existent Principle? The Father is only the Father, the Principle of Substance and Being to the Son, and not the Son of any other Being; as the Son is only his Son, and not the Brother of any other Being. And when we affirm the Son of God to have existed from Eternity, we speak the most reasonable thing in the world; For the nature of the Father was always so Entire, and, as I may say, Consummate, as to be absolutely incapable of any Accession or new Affection, that should in Process of Time emerge in it. Neither is his Generation of the Son like that of a Man, which necessarily requires a Separation of Substance: But the Son of God must, as such, have been begotten of the Father from all Eternity. The Finiteness and Successive Existence of Man's Nature makes it impossible for Human Generation to be otherwise than in Time. But the Nature of the Son of God being Infinite and Eternal, his Generation must of necessity have been Infinite and Eternal too. It lies therefore upon our Adversaries to shew, that the Son is not the Son, but a Creature, made of nothing; And when they have done this, we will give them leave to talk as much as they please of his not being before he began to be: For 'tis most certainly true, that all Created Beings once were not. But then if it be true, as God the Father declares of him, and

^a Prov. c. 18 v. 1. I According to the *Septuagint*; Only the Father, applying the Place to his present Purpose, substitutes ἀληθείας in the Room of φιλων.

the Holy Scriptures very clearly and copiously assure us, that he is the Son; and if the Essence and Substance of the Son flows from the very Essence and Substance of the Father; and if That which flows from and is of the Essence of the Father be his Word, his Wisdom, and the Brightness of his Glory; What shall we call the Assertion of these Men, that the Son was not before he was, but an Attempt or Enterprize even to rob God of his Son, to make it be believ'd that heretofore, however long since, he was destitute of his own Word and Wisdom, a Light that did not always shed forth Emanations of Splendour, a Fountain which formerly sent out no Streams, but was perfectly dry and stagnant? For as industriously as they avoid the Use of the Word *Time*, and as ready as they are to confess that the Son existed *before Time*, or before the several Periods or Events, that have follow'd one another since the Creation, to keep as clear as they can of the Force and Disgrace of so cutting an Objection; Yet alas! this is an Artifice and Cheat, that will never do them or their Reputation any service, as long as they maintain certain *Interstices* or Periods, in which the Son had no Being, and in which God the Father had no *Logos*, but was Confin'd to Silence.

§. 15. If therefore to save their Credit, and for fear of bringing upon themselves an Universal Clamour and Condemnation, they think fit to retain the Name of *Son*, at the same time that they deny the Son's Propriety of Nature, under pretence forsooth! that the last must needs imply Division and Parts in the God-

I 'Αλογίας. Which I rather translate *Silence* than *Irrationality*.

head

head; they as effectually deny him to be the Son of God, as if they expressly rejected the Name with the Thing. In the mean time; What accomplish'd Metaphysicians and Masters of Reason are our Adversarys, to make no difference, in the Application of their Inferences and Arguments, between Corporeal and Incorporeal Beings; and to deny that the Nature of the Infinite God is capable of certain Propertys and Affections, because their own cannot have them, nor themselves any Conception of them? The same Disorder in their Heads, or Dishonesty in their Hearts, that thus inclines them to judge of the Son's Filiation and Nature from what they see among Men, directly leads them to deny the very Being and Attributes of God, even the Father; For these they can as little comprehend and reconcile to any Notions or Ideas 'tis possible for them to have, as the other. And as the lamentable Weakness and Absurdity of this new Way of drawing Conclusions moves my Pity; so they must give me leave to examine them a little upon this Occasion, and to try if I can couch their Intellects with two or three Questions I have to put to them. As first; If the Son is of nothing, and had no Being before he was begotten or created, does it not follow that he is God, the Son and the Wisdom of the Father, by meer Participation and Courtesy; even as all other Beings, that are Sanctify'd and Glorify'd? Now then let us know, what *Being* it is that the Son thus partakes of. All other Creatures partake of the Spirit; Will you say then that the Son partakes of the Spirit? But the Son himself tells us, that *the Spirit receives*

or partakes of the Son; which plainly shews that the Son sanctifys the Spirit, not the Spirit him. Whom or what then is it possible for the Son to be Partaker of, but the Father? And how otherwise Partaker of him, than of his very Substance and Nature? For if he is only Partaker of something external to That, and brought into Being by the Power of That; then he does not partake of the Father, but of that same foreign Created Being; Nor can he therefore be Second in Place and Order after the Father, because that same Foreign Being comes before him; Nor can he any longer be truly said to be the Son of the Father, but only the Son of that same Being, by Participation of whose Nature he is denominated the Son and God. And will not This now be an admirable Comment upon that Place of Scripture, where the Father himself expressly declares, *This is my beloved Son*; and upon those other, where the Son himself affirms, that God is his ^b true and real Father? It therefore unavoidably follows, that the Son is not from any such Foreign Created Being, but that he partakes of the Father, as being of his very Substance and Essence. Agen; If it be intimated that That which thus partakes is any Other than the Essence and Substance of the Son, the same Absurdity still recurs of an Intermediate Being between the Nature of the Father and the Nature of the Son.

§. 16. And thus have we demonstrated from the Absurdity and Impossibility of the contrary Notions, that God the Son is properly and entirely of the very Substance and Essence of

^a Mat. c. 17. v. 5. ^b John c. 8. v. 54. Et alibi

the Father; For that *Participation* amounts to the very same thing as *Generation*; and Generation implies a Genuin and Proper Sonship. Upon the whole then, All Creatures are Partakers of the Son, according to that Grace of the Spirit, which he is pleas'd to communicate to them; Himself partakes of Nothing but the Substance of the Father, and in consequence of this Participation of Essence our Lord is the proper Son of his Father: While we, as we are made Partakers of the Son thro' Grace, are said to be Partakers of God. So St Peter; ^a *That ye might become Partakers of the Divine Nature.* So St Paul; ^b *Know ye not that ye are the Temple of God?* and again, ^c *We are the Temple of the living God.* We learn from our Blessed Saviour, that ^d *He that sees the Son, sees the Father*, that is to say, all our Knowledge and Conceptions concerning the Father are resolv'd into whatsoever Knowledge we have concerning the Son; and for this Reason, because he is of the Substance of his Father. If you will be still objecting, that Participation argues Passiveness and Divisibility in the Divine Nature; (for that such a *Participation* there is in God, and that it is the same with the Eternal Generation, we have not only granted, but prov'd) Take notice, that, in affirming the Son to be begotten of the Father, we are far from dividing that Infinite Essence, or representing it as any way Passive. There is no Violence done to Right Reason in believing that God has a Son begotten of his own Nature: And when we call this Person his Son, and his Only-begotten, we are so far from designing any Intimation of

^a 2 Pet. c. I. v. 4. ^b 1 Cor. c. 3. v. 16. ^c Ibid. v. 17. ^d John c. 14. v. 9.

such a Passiveness or Divisibility, that we believe him to be so, only as we know him to be begotten of the Infinite and Indivisible Substance of his Father. After we have made it thus clearly appear, that what is begotten of the Nature of the Father is the Son of the Father, there remains no manner of doubt but that this Son is that Wisdom and Word of the Father, in and by which he creates and makes all things; That Brightness of his Glory, by which he illuminates all things, and reveals himself to whomsoever he will; That express Image of his Person, wherein himself is discern'd and contemplated, and in regard of which he and his Father are one. In a word; This is that *Christ*, that has wrought the Redemption of the World, and made us a new Creature. And since he certainly is so, 'tis the most dangerous Presumption, as well as the basest Detraction and Ignominy, to affirm, that he was made out of nothing, or that he was not before he was begotten. Indeed he that utters such things as these of Him that is of the very Essence and Substance of the Father, is guilty of direct Blasphemy against the Majesty of the Father himself, and plainly discovers, that he entertains no better Sentiments concerning Him, than he has form'd in his Imagination concerning his Son.

§. 17. And this is enough in all conscience to defeat and baffle the whole *Arian* Heresy: However let us proceed to another Topick or Argument, which may yet more fully shew, how repugnant it is to common Sense and the very Possibility of things. 'Tis granted on both sides, that God is the Maker and Creator of all things; that

this Creation he performs by his Son, and that nothing is or has been made, which was not made by the Son. What Insolence, what an Indignity must it be then, to assert, that this Word and Wisdom, which acted and operated in an equality of Power and Efficacy with the Father, was some time or other, heretofore, not in Being? Is not this as much as to deny God's Creatorship; since if this be true, That *Logos* or Word, which created all things, was a foreign adventitious post-nate Being, and not of his Father's Essence or Substance? Another notorious Repugnancy, which they have yet to get over, before they can justify their Doctrine of the Son's Non-Eternity either to us or themselves, is this, That if the Word did not coexist from Eternity with the Father, then there was not a Blessed Trinity from Eternity; but only a Unity existed first, which at length became and grew to be a Trinity. So that, according to these Gentlemen, the first fundamental Truth and Principle of all Religion, which is the Unity and Absolute Perfection of God from Eternity, is false. To proceed; If the Son is not properly and essentially the Son of the Father, but rose out of nothing, it follows that the Blessed Trinity rose out of nothing, and that there was a Time or Period, when there was no such thing as a Trinity, but only a Unity. And thus the Holy Trinity must have been one while Imperfect, and at another time Entire; Imperfect, till the Son came to be created, and then Entire afterwards; From which Time this created Son obtain'd a compleat Equality, and Fellowship with the Creator; and He that was but just now Coming to Be, commenc'd as great a God,

as He that was from Eternity, and became a Sharer with him of whatever Honour and Worship was paid him. Nay at this rate, the Holy Trinity must be Dissimilar, and Inconsistent with Itself, made up of two or three distinct Sorts of Natures, and Substances; which in plain Terms, is to make a meer Creature of It. And what Sort of Religion, what Sort of Theology is That, the very Foundation of which is so uncertain and variable, and at one time Contradictory to it self as it stood at another? Who knows whether such an Hypothesis as this has done Growing yet? Probably it may go on to add more and more Persons to the Trinity; God knows how many, perhaps *In Infinitum*. And then agen, such a Trinity, or if you will, a Milleity, as this, is as capable of Decrease too; For whatever admits of Increase is most certainly liable to Diminution.

§. 18. But God forbid our Heads should be seiz'd with such a dreadfull Delirium as this. The Blessed Trinity is no created Being; The Divinity, the Glory of it is All One, Univocal and Unmixt, from Eternity. How then, *Arians*, are ye not afraid to distribute it into a Diversity of Natures; and, not denying the Existence of the Father from Eternity, to affirm that the Son, who sits Inthron'd in an Equality of Power and Majesty with the Father, exists only in Time? Is this any better than Displacing the Son, and Dragging him from the Side of his Father? All created Beings whatsoever are only the Workmanship of the Blessed Trinity; and yet so Invincible and Flinty is your Confidence and Impiety, that you make

no Scruple of degrading the Three Infinite Persons into the mean Rank and Order of the Things which they have made, and to place the most dependent Subjects and Servants upon a level with the Supreme Being, the Lord of *Sabaoth*, the Almighty Trinity? No longer then presume to confound and blend those Natures into One, which never can be One. Never more undertake to unite Nothing into Being with That whose Existence is Necessary and Essential to it. These are Projects, that, instead of any way conducing to God's Honour and Glory, are most Prejudicial and Injurious to it. For whoever dishonours the Son dishonours the Father; and if the Doctrine of the Trinity be that which is Now right and true, and if the Trinity be Now the true and only Object of Religious Worship, it must have been always so; Unless you'll say simple Truths, and first Principles, may come to be truer, and truer, and more, and more extensive; especially those of Theology. So that either the Trinity was properly a Trinity from everlasting; or if it was not, 'tis not so now. Now this is such tousing Blasphemy, and such flagrant Apostacy, as no Body that calls himself a Christian can away with. Created and Factitious Trinitys are only fit for the Superstition of the Gentiles. Their Trinitys indeed either are, or may be, such as are obnoxious to the Imperfection of Increasing and Decreasing. But Christianity knows no Trinity but what is absolutely Perfect, Uniform, and Invariable. The Blessed Trinity she professes her Faith in, was always the same; not consisting of fewer Persons at one time, and of more at another. For there cannot

not be a Conception more unworthy of the Divine Nature than to suppose any Growth or Improvement in it. Accordingly, we are very careful to represent it perfectly free from all Created Mixture and Alloy. We assert and adore the Individuality and Unity of the Divine Essence. We detest and abominate the wild Blasphemys of *Arius*; and we know and confess, that the Son existed from everlasting, Co-eternal with the Father, whose Word he is; as will further appear from what immediately follows.

§. 19. God is declar'd in Scripture to be the Fountain of Wisdom and Life. Thus the Prophet; ^a *They have forsaken me, the fountain of living waters*: and again; ^b *A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.* And so likewise in *Baruch*, 'tis said, ^c *Thou hast forsaken the fountain of Wisdom.* And 'tis not to be doubted but that the Nature of this Life and Wisdom is entirely the same with that of the Fountain of it; that it is not a distinct and subordinate Being; and that it does not exist in Time, but from Everlasting. Now the Son declares himself to be this Life and this Wisdom; ^d *I am the Life*, says he, and, ^e *I Wisdom dwell with prudence.* What a flagitious Affront and Contumely must it be then to the Great God of Heaven and Earth, to say there was a Time when the Son was not? What is this but plainly Asserting, that there was a Time when

^a Jer. c. 2. v. 13. ^b Ibid. c. 17. v. 12. ^c Bar. c. 3. v. 12. ^d John c. 14. v. 6. ^e Prov. c. 8. v. 12.

the Infinite Fountain of Life and Wisdom was perfectly Dry and Unproductive? Which if it was, it could not be a Fountain: For That cannot be a Fountain which sends forth no Water. God himself has been pleas'd to intimate the Absurdity of such a thing as a Fountain without Water, in that Promise of his to Those that shall approve themselves careful and sincere in the Discharge of their Duty, that they shall be like a Fountain whose Waters fail not. For thus he tells them by the Prophet *Isaiah*, ^a *And the Lord shall satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* And yet these Obdurate Wretches are so hardy as to affirm of that God, who is, as he is call'd, the Fountain of Wisdom, that there was a Time when he brought forth no Wisdom, but was altogether bare and destitute of it. How saucy, and infamous a Falsity this is, the plain Evidence of Reason and Truth as well as Scripture makes appear, when the Prophet declares God to be the Eternal Fountain of his own Wisdom. If the Fountain be Eternal, the Wisdom must infallibly be so too. And indeed it is That Wisdom, by whichall things were made, and of which the *Psalmist* speaks, ^b *In wisdom hast thou made them all*; and of which also *Solomon*; ^c *The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.* This is that Wisdom, which *St John* tells us is the Word, ^d *by whom all things were made, and without whom nothing was made.* This Wisdom is our Blessed Lord; ^e *For to us there is but one*

^a *Isai. c. 58. v. 11.* ^b *Pf. 104. v. 24.* ^c *Prov. c. 3. v. 19.* ^d *John c. 1. v. 3.* ^e *1 Cor. c. 8. v. 6.*

God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him. If All things were by him, then he is not to be reckon'd as one of those All things; For it will be as reasonable to affirm, that God the Father is in the number of those All Things, which the Apostle here tells us are *Of him*, as that Our Lord *Jesus Christ* is in the number of those All Things, which are here said to be *By* or *Through him*. So that whoever would look upon it as the greatest Repugnancy possible to common Sense, that God the Father should not stand exempt from this Collection or Summ of all the Parts of the Universe or Creation, must acknowledge it no less so, that his Only-begotten Son (whom that very Denomination may suffice to prove of the Substance of the Father) should not be exempt too. And if he ought to be equally exempt; I am sure they are without excuse, that impudently assert there was a Time when he was not, and that he was not before he was Made. These Imperfections are only to be found in Created Beings; not in the Son, who is of the same Nature with the Father, his Co-essential Offspring, Word, and Wisdom. This is the true Plenitude, and Propriety of his Sonship, so perfect and adequate, that as it cannot be said of the Father, that there was a Time when his Word and Wisdom were not with him, so neither can it be said of the Son, that there was a Time when he did not actually exist. Indeed why should he be so much as stil'd the Son, if he was not of the Substance of the Father? Why the Word and Wisdom of the Father, if he were not such *Co-eternally* and *Essentially*?

§. 20. And When, I wonder, was God without any thing which is Proper and Essential to his Being? Or how is it possible, that whatever is so, should be so strangely misunderstood, as if it was out of and foreign to his Nature. The Creature is infinitely below all manner of Affinity or Comparison with the Creator. It receiv'd all its Being from the Power of the Word, by the good Pleasure and Appointment of the Father; and, as being Created, 'tis subject to Dissolution and Annihilation, at the Discretion of him that made it. It must therefore be the very Height of Folly and Wickedness, to suppose that a Being, which is of the Nature and Essence of the Father, (as we have now shewn the Son to be) was Originally from Nothing, Begotten or Made in Time, Adventitious, and Subject to Extinction and Annihilation. As soon as such a wild Fancy comes into any Man's head, let him ask himself, Whether the Perfection and Infinity of the Father's Essence is capable of Abatement or Diminution. And then, that he may so much the better compute upon the Monstrous Inconsistency and Nonsense of *Arianism*, let him remember withal, that the Son is the Image, the Brightness, the Character, the Reality (*ἀληθεια*) of his Father. If Light no sooner springs, but the Brightness, which is the Image of it, exists also; If the Substance does not precede its own Form and Figure in Being; If the Father cannot exist without his Reality; O then let our Adversaries begin to consider, into what a deplorable Gulph of Infidelity and Atheism they have plung'd themselves, by making no more than a Created Being of this Glorious Image and

and Character of the Deity? Certain it is, if the Son had no Being before he was begotten or made, that this Reality or Truth, which is the Son, was not always in God; and That is as Rank Blasphemy as 'tis possible to utter. As certainly therefore as the Father always existed; so certainly the Truth, and consequently the Son, who declares of himself, ^a *I am the truth*, always existed in him. As necessary 'tis, that the express Character and Image of the Divine Substance should exist along with that Substance from Eternity. For this Image is no External Effigies or Representation of God, but is Truly and Substantially begotten of God, such as delights him with a just and adequate Idea of Himself; according to what we learn from the Son, ^b *I was daily his delight, rejoicing always before him*. Let us know then, When was the Time that the Father began to contemplate himself in the express Image of himself, and to be blessed in the Happiness of that Contemplation? When that Image emerg'd out of Nothing? and how vast a Treasure of Happiness was as yet wanting to the Father, 'till such time as this Image was born or made? And then agen, How the great Creator and Maker of Him could possibly survey and contemplate his own Immensity in a Created Being? For undoubtedly the Express Image of the Father must be perfectly and intirely such as the Father himself.

§. 21. Now to inform ourselves distinctly wherein the Son is the true and proper Image of the Father, Let us turn our Thoughts to those great Attributes and Peculiaritys, which are

^a John c. 14. v. 6. ^b Prov. c. 8. v. 30.

proper to the Father. He is Eternal, Immortal, Omnipotent, of Infinite Splendour, the Great Universal Governour and King, the God and Lord, the Creatour and Maker, of Heaven and Earth. And if the Son was not as truly and properly all These, it could not be true, that He who sees the Son sees the Father. Were the Son but a Creature, as the *Arians* would make him, he could not be the true and proper Image of his Father; unless they hope to take Shelter in so shameless and trifling a Salvo as That this express Image does not imply a Sameness of Substance, but is no more than a meer Name or Appellation. Answer me then, Ye Rebels against your Saviour; Is a meer Name of a thing an express Image and Representation of it? Is there any Parallel, Similitude, Approximation of Nature between Creatures and their Creator? Are Being and not Being so very Like one another, that you make no difference between them; tho' you would have us believe, that the last was heretofore the case of the Son? To turn the edge of such severe Questions, you think it for your purpose to clog us, on your part, with Imaginary Difficultys: As thus; If the Son, say you, be in all Respects the Father's express Image; if there is no Manner or Instance of Dissimilitude between them; Then the Son ought also to beget another Son, as the Father begets him; he ought to be a Father too as well as his Father; and for the same Reason the Son's Son ought to beget another Son; and so on *In Infinitum*; or otherwise there will be one Respect at least, in which the Son is not like the Father. How readily and unconcernedly do these

Enemys

Enemys of the great *Jehovah* pile-up one Blasphemy upon another, that, rather than own the Son to be the genuin Image of his Father's Nature, have the confidence to ascribe Corporeal, nay even Terrestrial Affections and Propertys, to the Father; and to subject his Nature to the Possibility of a Separation or Division of Substance? If indeed they conceive the Nature of God and Man to be much the same; Then they may very well suppose that the Divine Generation is much the same with the Human, and that Sons ought to be begotten one from another, in *Infinitum*. But God is not a Man, that we should suffer our selves to form any Imaginations or Notions of him, as if he were so. All Animals, Brute and Rational, propagate their Species, from time to time, by Vertue of that Prolifick Principle, which God implanted in their Natures at the Creation: Ever since which the Relations of Father and Son have alternately descended; he that was only a Son, in his order and time, becoming a Father, by a farther conveyance of that Material Cause, which himself deriv'd from his Father. And therefore properly speaking, there is no such thing as Father and Son in the Animal World; or at least theirs is but a very slender and variable Sort of Paternity and Sonship. Among them the same Person is frequently both a Father and a Son at the same time. But any thing of this Nature is incompatible to the Deity; There is no such thing in That as a Father of a Father; No Procreation of a Son that is afterwards to be a Father; Nor is the Son begotten of a Father who receiv'd his Being before from another Father;

Nor

Nor is he in any sense so begotten of the Father, as that he can, in like manner, beget another Son. From all which 'tis evident, that the truest and properest Paternity and Son-ship are only to be found in the Deity: Where those Relations are eternally inherent and incommunicably distinct; the Father being never any other than a Father, nor the Son any other than a Son.

§. 22. And therefore whoever thinks fit to ask, Why the Son cannot beget another Son, may ask with as good a Grace, Why the Father had not a Father. Either of the Questions is as impious and absurd as the other. For as the Father was always a Father, and can never be a Son; so the Son was always a Son, and can never be a Father. And indeed there is nothing wherein the Son is more expressly and evidently the Character and Image of the Father, than in that Absolute and Invariable State of Being, which he derives from the Father. If therefore the Father were mutable, or capable of any accessional Affection or Relation, then He that is the express Image of him must be so too. Otherwise there would be something, wherein the Son would be far from exactly resembling the Father. But if the Father is altogether incapable of any Change, or of any such Accessional Affections or Relations; if he is always, and in all Respects, one and the same; then must He that is the express Image of him be always so too. Nor can it be imagin'd, that the Nature of the Son should vary in the least from the Nature of the Father; Unless it could be prov'd, that he is not of the Substance of the Father.

And

And therefore this Effort of our Adversarys to separate God's exprefs Image from his Substance, in order to reduce the Son of God to the condition of his Creatures, is a very ridiculous and fruitless one, and serves to make it still more apparent, how wide these *Arians* have started out of the way of Truth, when, in humble Conformity to the *Eusebian* Doctrine, they make a Creature of the Son, and represent him with all those imperfect Propertys and Affections about him, which belong to his Creatures. And how worse than idly have they been imploy'd ever since they first began to hammer out this Heresy, in running up and down, and gossiping about, with a new sort of Sophistical Cant and Language, and encountring the very Children in the Streets (as some of them do at this day) with such wise Questions as these, proceeding, God knows, out of the Abundance of their Heart, and not of their Divinity. "Did he (say they) create Him
 "out of nothing that yet was not, or Him that
 "was already in Being? Did he produce Him that
 "was, or Him that was not produc'd before? Is
 "there One, or are there Two Self-existent Beings?
 "If the Son has not in himself a Power of Acting
 "and Willing independently of the Father, must
 "he not be a Being as unoperative and insen-
 "sible as a stone? Or if he has his own Free-
 "dom of Will, may he not vary and reverse
 "his own Measures in the Exercise of it; where-
 "as all God's Decrees and Purposes are from
 "Everlasting and Immutable?" In their Conver-
 sations and Conferences with the Weaker Sex,
 the Decency of their usual Topicks is very re-

1 The *Eusebians* here I suppose to be him of *Nicomedia*.

markable! "Madam, Had you ever a Son before you brought him forth? Can you conceive how God should have a Son before he begot that Son?" Such fulsome and nauseous Railery as This is the Delight and Entertainment of these Traducers of God; who are sunk into such low dishonourable thoughts of him, as to place his Nature upon an Equality with their own; and have the Impudence to call themselves *Christians*, at the same time that they are acting the very part of Heathens, in endeavouring to *change the Glory of the uncorruptible God into an Image made like to corruptible Man*.

§. 23. To be plain; These are such pitiful and childish Objections, that 'tis a mispending of our time to answer them. And yet rather than leave so much as a Straw for this drowning Heresy to catch at, We'll here expose the wretched Emptyness and Impertinency of them; the rather because, as trifling as they are, they work powerfully upon the Fancys and Understandings of the Women. I would therefore desire to know, Why these acute Gentlemen never think fit to ask an Architect, when they happen to find him at work; "Sir, Can you build a House without Materials? If you cannot, don't you see plainly that 'twas necessary there should be preexistent Matter for God to build this great Edifice of the Universe out of?" Nay, They should demand very gravely of every Man they meet, "Do but consider, Can you contrive to exist out of the Circumscription of that thing call'd Place? 'Tis impossible you should; How then should God?" Who knows but if they were

to take this Inquisitive Method, the Contempt and Laughter they would bring upon themselves from Those to whom they were so liberal of these Instructive and Important Sentences, might mortify them into a little Modesty? For if they will make Humanity the Standard of their Conceptions and Judgment concerning God; Why, when they are told that God created and made all things, don't they take it for granted, that he made them no otherwise than a Man can do; as well as, when they are told, that God has a Son, they run away with a prophane Imagination, that that Son must be a distinct and separate Substance from the Father? 'Tis highly consistent with their Notions of Divine Generation and Filiation, that they should make the Workmanship of Man the true Measure and exact Parallel of God's; that they should court a Confederacy with the *Manichees*, bring the Almighty his Materials to work upon, and divest him of his Creatorship along with his Paternity. But if the Sublimity and Dignity, which our Apprehensions concerning the Nature of God carry in them, supersede all such poor and stupid Consequences as these; if, at the first intelligence, every Man believes and is sure that God does not exist as we do, that he does not make or create as we make, but in a Manner peculiar to his own Infinite Nature; we cannot but be convinc'd at the same time, that the Divine Generation is as absolutely different from, and as little to be compar'd with, the Human. 'Tis not the Relation of Fatherhood in Man, from which the Denomination of Father results or is apply'd to God. Rather Men are call'd the Fathers of their own

own Children, in Regard of and Allusion to this Divine Fatherhood; which is the Original and only True Paternity. For as St Paul tells us, *Of him the whole Family (ᾠκὸς οὐρεῖα) in Heaven and Earth is named.* To be plain; The Fallacious Assertions of these Men may possibly look somewhat plausible and to the purpose at first hearing: But whoever gives himself the trouble of a further Inquiry and Discussion, will find they are fit for nothing but to be laugh'd and hiss'd at.

§. 24. The first of their little Querys and Quibbles is very dark and unintelligible. They put a general or indefinite Question without so much as expressing what it is they would inquire about; in hopes, I suppose, to recieve no Answer. Thus they talk in generals of He that is, and He that was not. But Who is this He that is, and Who is He, and What were those things, which once were not? Say, Gentlemen; What do you mean by Being and not Being? 'Tis in the Power of Him that is, to make those things which are not, and those things which are, and those things which were before. If he has but proper Materials provided for him, every ordinary Mechanick can make those Vessels, or that sort of Furniture out of them, which belong to the Business of his own Trade. And even thus the great Creator of the World himself was pleas'd to form our first Father out of that dust of the Earth, which he had already created, but which was not in Being till he had so created it by God the Word. So that if This be what we are to understand by their Maker and their Made, by their He that is and He that was not, the Solution is very plain and obvious, that whatever was created

was not before it was created, and that Men must have Materials before they can make any thing out of them; and therefore according to this Construction, their Question is utterly foreign to their Purpose, because here is nothing more consider'd than the Making of those things which already are, and the Making or Forming of those things which were not. But if they would have us understand this Question of theirs, as relating to God and his Eternal Word, let them make it more plain and particular, and express themselves thus; Was there ever a Time when *He that is God* was without his own Word or *Logos*? *He that is Light*, was he at any Time without Brightness? Did the Father of the Word or *Logos* subsist from Everlasting? Or what if they should word their Inquiry thus; Did *He who is the Father* create the Word 'till then not existing? Rather had he not always the Word, who is his true and proper Son, of his very Substance, coexisting with him from Eternity? By thus enlarging and clearing-up the Question, it appears immediately, how unnecessary and frivolous, as well as profane and sophistical, these Mens Inquiries are concerning God and the Son of God. And who, do they think, will patiently listen to them asserting openly and plainly, that 'till such a certain Period of Time God was *αλογος*, wanted that Principle in himself, by which he declares and executes his Will? For this at last is the Rock they must bulge upon, as great pains as they take to keep clear of it by all their little Windings and Evasions. Alas! they lose their Labour; They can never pretend to prove, that there was a Time when the Word was not, without asserting and proving, that

God was not always a Father, but came in Time to be so. And who will not stop his Ears to keep such rank Blasphemy out of them? Who, I say, that has ever thought of or attended to any of the many Reasons and Arguments we have already lay'd down, or has read so much of Scripture as those three plain Assertions of *St John* and *St Paul*, that ^a *In the beginning was the Word*, and that ^b *He is the Brightness of his Father's Glory*, and that ^c *He is God over all blessed for ever, Amen.*

§. 25. They had much better lay their hands upon their mouths, and say nothing. But because this Advice will not be taken, the best way to make them asham'd of, and glad to forbear, such insolent and scandalous Questions, is, to put some as bold and extravagant ones to them. Probably they may be dispos'd to lay down their arms, and make their submission to Truth, when the Tables are turn'd upon them, and they see themselves entangled in the same Inconvenience they would bring upon us. Now then, Suppose any One, after he has earnestly requested of God to prosper his good purpose, and to be mercifull to those, that give him Occasion to make use of a Method, which would otherwise be so improper and exceptionable; Suppose, I say, any One should attack them thus; "Did He that is God come afterwards to be made, as not having had a Being before, or was he in Being before he was made? Did he create himself after he had pre-existed, or when as yet he had never been? Did he come out of nothing, and start into Being of a sudden?" Such Questions as these, I grant, are very wild and absurd ones;

^a John c. i. v. 1. ^b Heb. c. i. v. 3. ^c Rom. c. 9. v. 5.

and that they are unsuitable too to God's Honour and Dignity. But then they are perfectly of a peice with those of our Adversaries; and if 'tis a dishonouring of God the Father to propose such Questions in reference to him, will it be less so to ask them concerning his Word? But if there is yet occasion for a direct and serious Answer to those senseless Demands of these Glowing Heads, there is this very clear and easy one at hand, That God is always and from Eternity in Being, and that as the Father is, so the Brightness of the Father's Glory, which is God the Word, must be so too; that He who is God has in his Essence the Word, which is also God, and of his own Substance; that the Word was not Born after such a Period or Term of Time, and that the Father never was without the Son. The truth is, He that affirms that the Son is only a Being remote from the Divine Nature, and created to serve the wise Purposes and Counsels of the Father, affronts the Father no less than the Son. Upon the whole then, this Question of theirs deserves only to be slighted and neglected; And all that they are able to prove, when they would perswade us that there was a Time when the Father was destitute of his *Logos*, is, that, at the time of their asserting it, they themselves are destitute and bereft of Common-Sense. Would any reasonable Man, when he is looking up to the Sun, desire his Friends to tell him, Whether the Rays of that Sun were made by the Sun when as yet they were, or when as yet they were not? I dare say that Man's Philosophy would gain him but little Reputation, that suppos'd the Rays not to

be of the Sun's Substance, and should ask such wise Questions, as When the Sun began to have them, and Whether he made or produc'd them a long time after he was made himself. And yet that Man must be much more disorder'd in his Head, that entertains such Notions, and proposes such Queries, concerning God the Son and God the Father; that makes the former no more than Adventitious to the latter, and confounds Generation with Creation. But because they shall not complain, that we have answer'd their Questions only in the Negative; We will grant that in one Sense the Father did create or make the Son; For the Word was Made Flesh, and the Eternal Son of God hath now in the end of the World condescended to make himself the Son of Man: As, I suppose, they will not deny; Unless they have also embrac'd the Error of *Paulus Samosatensis*, that *Christ* had no Being before he was Man. And thus much may suffice in Reply to the first of their mighty Questions.

§. 26. But, Gentlemen, let me beseech you to reflect upon the Consequences of this new Dialect and Divinity of yours, and to answer these two or three Questions more. "Did he that is, "stand in need of him that was not, or of him "that already was, in order to the great Work "of the Creation?" This is no unfair Question, because the Doctrine you maintain is, that the Father created the Son out of Nothing, to be such an Instrument as 'twas necessary for him to make use of in the Creation of the Universe. Now tell me, "Which is the more Significant "Being of the two, He that wants, or He that

“is wanted? Or rather, are ' not any two things, “that want the Use or Advantage of one another, “properly Subservient and Ministerial to one “another?” Indeed the Notion you have form'd to your selves of the Son's Instrumentality or meer Subserviency, is a most unpardonable Reflection upon the Honour and Omnipotence of that Infinite Being, who, according to you, must be suppos'd to have so much occasion for his Assistance. 'Tis as much as to say, that he was not able of himself to bring all the Counsels of his own Will to Perfection, but found it necessary to create a certain sort of Instrument before he could set about his Work; as a Carpenter or a Shipwright can't enter upon his Business, till his Hatchets and his Saws are brought him. And can there be a more shocking Representation of God's Greatness and Power than this? But why do we dwell so long upon such a gross and unaccountable Hypothesis, when what we have observ'd before so manifestly shews, that these unhappy Men at all adventure Embrace and Idolize every out-of-the-way Whimsey and Invention that happens to come across them? As for that other trifling piece of Banter, with which they amuse and puzzle some of the Weaker Sex; What we have before observ'd is a sufficient and full Answer to it, that the Manner in which the Eternal Son is begotten of the Father ought not to be compar'd with or explain'd by the Nature of Human Generation. But to leave them in this Particular without excuse, 'twill not be foreign to our purpose to make them sensible that their own

I have ventur'd to supply the Negative Particle, which is very much wanted in the Original.

Parallel makes directly against them. Since they take such a Pleasure in Catechising the Mothers about their Children, let them consider, whether every Child is not of the very Substance of his Parents. 'Tis true, No body can be said to be a Father before he has a Son, but after he has one, the Original Nature of that Son is not something Foreign and Extrinsecal, but deriv'd out of his own Being, a Part of his own *Compositum*, and so perfectly the Image and Similitude of his own Nature, that the Father may be said to be seen in the Son, and the Son in the Father. So that if our Adversaries will make the Divine Generation parallel to the Human in the Circumstance of Time, 'tis but reasonable they should also allow them to answer one another exactly in that Specifick Identity and Substantial Propriety, which lies between the Parents and the Children. But it seems they desire to be concern'd with no more of an Allusion or Comparison than they think serves their own turn, as 'tis the way of Vipers to suck only those Juices out of the Earth, which are most convertible to Poison. Had they any thing like Ingenuity in them, when they ask the Mother whether she ever had a Son before he was begotten, they ought to add another Question, and that is, Whether this Son of hers was out of her own Substance and Body, or only something she met with abroad and purchas'd with Money, as a Man does a House or a Slave? Her Answer, I need not tell you, would be This; I did not buy my Son, but bear him. He is none of my Goods and Chattels, no part of my Estate or Household Furniture, which I had once no
manner

manner of relation to or concern with, and which may come to be no more mine than they were before I had them; But he derives his very Nature and Being from mine, and they are Specifically the same with mine. He was not a compleat Being convey'd or appropriated to me, but he receiv'd his very Substance from mine; in so much that I can truly say, that my whole Nature is Specifically in him, tho I am Personally distinct from him. And indeed 'tis impossible but a Father and Mother among Men should commence and continue so according to the Order and Succession of Time, because every Father and Mother did themselves so commence a Son and a Daughter; the Finiteness and Successive Duration of Human Nature not admitting of the Son's existing as soon as the Father exists. And yet the Apostle gives us to understand, that *Levi* was in the Loins of *Abraham* his Great Grand-Father, before even *Isaac* his Grand-Father was born. Till such an Age or Term of Years Human Nature is incapable of Propagation; and so many Years at least must the Son be younger than the Father.

§. 27. Either therefore let our Antagonists acknowledge, that the Word of God may be altogether of the Father's Substance and Nature, as whoever has Children will tell them what, it seems they want to know, that every Child is of the Substance and Nature of his Parents; or else let them not perplex and impose upon other People with so poor an objection as the Necessity of a Father's existing before a Son, because the Ground and Cause of that Necessity, which inevitably accompanys Human Nature, cannot

not possibly be suppos'd in the Divine. If we must indulge them the Liberty of asking such light and sarcastical Questions, upon so serious an Occasion, and in a Matter so Important, they must not be angry if we turn their own Artillery upon them. Both Sides therefore agreeing in This, that every Son is of the Nature and Substance of his Parents, I desire these Gentlemen would be pleas'd to let us know, whether there was ever any Physical Incapacity in God, which should make it impossible for him to have been sometime actually a Father, and to have had his Blessed Son coexisting always with him. And that they may stand yet more fully condemn'd out of their own mouths, and in their own way of arguing, the Question concerning the Circumstance of Time, which they put to the Women, when they ask them about their Children, let them propose as gravely elsewhere. Let them ask the Sun in the Firmament, Had you any Rays or Brightness before you shin'd; Let them ask every Fountain or Head of a River, Had you any Streams or Waters before you began to flow; and these Instances will shew them, that, even among Finite Causes and Effects, the Cause is sometimes no sooner in Being, but the Effect is so too. To return; If that which is born of Human Nature was out of that Nature, and when in a separate Person may yet truly be said to be a part of that Nature; Why don't they speak out plain, and openly declare to the World, that they have meaner Notions of the Power and Perfections of God, than of those of his Creatures? If they are not yet come to that Pitch of Impudence and Obduration as to say this; and if at the same time it must be granted, as

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we have shewn it must, that the Son of God was not in the nature of an Addition, or any way Adventitious to the Father, but begotten out of his Nature and Substance, as Children are of the Substance of their Parents, tho' in a Manner absolutely different, and altogether ineffable; and if 'tis no less certain, that there could not have been in God any such Incapacity, as we mention'd before; (for God is not as Man, and his Glory and Splendour is infinitely greater than that of the noble Planet of the Day, which has entirely its dependence upon him) 'Tis demonstratively evident, that the Son, by whom the Father gave all things their Being, is Consubstantial and has existed with the Father from Eternity. And thus the Falsity of these Mens Positions appears undeniably from the Nature and Reason of the thing they speak about, and shews the Question they are so fond of abusing the Women with, to be as maliciously meant, as 'tis impertinently apply'd. For as soon as they are reduc'd to a necessity of owning, that the Son is of the same Nature with the Father, all their little Cavils, and the Difficultys they would find as to the Particular of Time, serve only to make them wish, that they had never been so weak as to mention them.

§. 28. We have been carefull already to preserve the Reader from any misconceptions concerning the Divine Generation, as if it were of the same nature with the Human, as if it imply'd any thing of Passion, or as if the Son were a Part or Portion with the Father. And here we repeat what we said before, that God is not as Man, that Passion and those Affections which go along

along with that faculty in Man, whose Body consists of Divisible Parts, and must grow up by degrees to a capacity of Procreation, are not in God, nor ought to be ascrib'd to him. He is an Uncompounded Indivisible Being, without Parts or Passions. And the Holy Scriptures remarkably fence and guard against the Danger of any such gross mistake, by the explication they afford us of this matter. This Son of God they also stile the Word of God, and the Word and Wisdom of the Father. Now as the Word and Wisdom of God cannot be a Created Being, so neither can they be a Part or Portion of the Substance of Him whose Word and Wisdom they are: Nor do they imply any thing like Animal Affection or Passion. To express the Reality and Propriety of his Sonship, that he is of the same Essence and Nature with the Father, the Holy Scripture declares him to be the Son of God. Agen; to keep us from imagining that he is such, and by the same means, a Son as are the Sons of Men, it also affirms him to be of and in the Divine Nature, calling him God's Word Wisdom and Brightness, and thereby inculcating, that the Divine Generation has nothing in it of Animal Passion or Affection, but that it is from Eternity, and such as is altogether suitable to the Incomprehensible Dignity and Immensity of the Divine Nature. For here is another Question these wise Inquirers would do well to ask themselves, and that is, What Part of the Father, or what Passion in him, they take his Word his Wisdom and his Brightness to be? Why should they not put Questions to the Men about their Words or Speech, as well as to the Women about their Children?

Children? Why don't they want to be inform'd too upon this head, that the Words, by which one Man communicates his Thoughts to another, are no part of his Substance, nor any of his Animal Passions? If then there is no such thing as Parts or Passions imply'd in the Words or Speech of Men, tho' Human Bodys consist of divisible Parts, and are subject to Passions both Natural and Moral; Is it not strange that these Men should rather ascribe Passions and Parts to the Divine Nature, which is Incorporeal and Indivisible, than admit the Son to be properly the Son of God, begotten of the Substance of his Father? We have by this time much more than sufficiently prov'd, that what God begets he begets without any sort of Passion or Animal Affection. We will now shew the same as to his Wisdom. God, as we have often said, is not as Man, and therefore neither in this Instance let him be conceiv'd or represented as if he were so. Wisdom is a thing Accessional to Man; It comes to him from without, and it increases in him by degrees. But God does not derive or acquire his Wisdom: No, he is the Father of his own Wisdom; the gratuitous and favourable Communication of which is that alone which gives any of his Creatures a just Title to the Denomination of Wise. And this Wisdom of the Father is no Part of him, nor Passion in him, but his genuin Offspring, of his very Substance. The Consequence is, that the Father was a Father from Everlasting; and that as his Nature is Immutable, so his Paternity must have been Eternal: For if his Paternity is a Perfection in his Nature, and yet he was not always a Father, then his Nature was not always so Perfect as it might be.

§. 29. Well but, say our Adversaries, God was not always a Creator; Nor was his Power of Creating any Post-nate Perfection: And will you say, that, because he had always that Power in his Nature, therefore his Creatures too are from Everlasting, and that we ought not to affirm of them, that they were not before they were made? Here you see agen the Shrewdness and Sagacity of these *Arian* Disputants. For is there such a necessary Alliance and Equality of Nature between what God begets and what he creates and makes, that what may, and indeed must, be said of him as a Father, may as truly be said of him as a Creator? After that abundant Proof which we have produc'd of an infinite Disproportion between the Son and the Creatures of God, can they think there is any thing material in this Reply? However, for fear of the worst, let them take notice we tell them agen, that the Work is a thing out of and absolutely distinct from the Nature of him that works; Whereas the Son is of the very Nature and Substance of him that begets: And therefore there is no necessity, that the Works of God must have had an Eternal Existence; For it depended intirely upon his own Pleasure and Choice, how soon or how late he would give them their Being: Which it could not do, when he would beget a Son, because the Substance of that Son must be from himself, and his Generation of him not an Arbitrary, but an Essential Act. Besides, a bare Operator may be truly such before he has yet done his Work: But a Father cannot be a Father before he has a Son. If they will yet be so perverse as to ask, Why God was not always as Willing as Able to Create; the best

Answer

Answer that can be given to this is, to provide them a dark Room and a Physician. For ^a*Who hath known the mind of the Lord, or who hath been his counsellor?* and how shall a Vessel of Clay say to the Potter, ^b*Why hast thou made me thus?* However, that they may not pretend we have left any of their Objections, tho' never so chimerical and frantick, unanswer'd, let them be pleas'd to call to mind, that all created Beings as such are absolutely incapable of existing from Eternity, tho' God was as able to create them before as when he did create them; For they came into Being out of nothing, and were not before they were made; And how could that which had a Beginning of Existence always co-exist with him that had none? 'Twas most agreeable to God's Infinite Wisdom and Goodness, not to give his Creatures their Being, 'till they might exist to most Advantage, and best deserve his Conservation. For as he did not think fit to send his Word into the World, in its Infancy, or the earlier Ages of it, in the Days of *Adam, Noah, or Moses*, but deferr'd and postpon'd that great Dispensation to the latter times, because he knew the Blessed Ends of his Mission would not have been so well answer'd, if he had sent him before; So he did not hasten the Birth of Nature, but ordain'd it then to be, when he saw it would most conduce to his own Glory, and the common Benefit and Emolument of the things he made. But the matter stands otherwise as to his Eternal Son, who is of his own Nature and Substance. God's Word and Wisdom, as being of his very Essence, cannot but have existed with

^a Rom. v. 11. v. 34. ^b Rom. v. 9. c. 20.

him and in him from Eternity. The necessary Incapacity of the Creatures to have so existed is not at all derogatory to the Power of the Creator; which was able to have created them before, if he had pleas'd. But nothing can be more so to the Perfection and Plenitude of his Infinite Nature, than to suppose his own Offspring did not always co-exist with him. He pronounc'd his Creatures into Being, when it so pleas'd him, by the Omnipotence of his Word; But to that Word, that Son of Himself, he communicated his Being out of himself from Eternity.

§. 30. These Reasons and Distinctions, as they are perfectly satisfactory and convincing to the Minds of the Faithfull, so they give such a mortal wound to the Heresy of these Apostates, as fills them with Distraction and Anguish. And how little of Sincerity and Good Meaning there is in their pretences, appears yet plainer from that other insidious Question, Whether there is one or two Unmade Beings? Which they propose as a Difficulty, not with any serious Intention of consulting the Honour of God the Father, but only out of a malicious Desire and Zeal to Eclipse the Glory of the Son. So that if any one, unappriz'd of their impious Purpose, replies, that there can be but one Unmade Being; immediately their Lips dart out such Poison as this, That then the Son must be One of those Beings, which God made, and that they are much to be commended for asserting so strenuously, that the Son was not before God made him. For the only thing they drive at in their laborious Endeavours to perplex and confound things, is to separate the Word from the Father,

ther, and to level the great Creator with his helpless Creatures. How clamorously have they accus'd and inveigh'd against the *Nicene* Fathers for assuming Unscriptural Terms, tho' not only very innocent and inoffensive ones, but altogether apposite and commodious for the disabling and extinguishing their Heresy? And yet these Chosen Ones must have the Liberty and Privilege of inventing Unscriptural Terms on purpose to dishonour and blaspheme our Blessed Saviour with, and to repeat and prate them over at all adventure without fear or wit! This Word of theirs ἀΐσθητον is of their own growth; at least the Scripture is a stranger to it. Perhaps indeed they borrow'd it out of some of the Gentile Schools. If so; let them inquire of those they had it from, about the several Senses and Significations of it. And here I doubt not but they will soon perceive they are talking at random too, and without understanding what they would be at. If they will give me leave to instruct them upon this head, as they have given me occasion to inform myself, I desire them to consider in how many Senses that Word may be taken. Sometimes *Unmade* Signifies a thing that may be, but is not yet, made; as Wood, which is not yet made into a Boat, tho' fit and ready to be made so. *Unmade* may also import that which never is made, nor can be made, as a Triangle cannot be made a Square, nor an Equal Number an Unequal one. Thirdly, *Unmade* may signify a Being not only now existing, but Unborn and Unoriginate both in Order of Time, and in Order of Nature. *Asterius*, that great Master of Equivocation and Quibble, and

and mighty Champion of this Heresy, tells us in one of his Essays, that Unmade signifys that which is not made, but that which always exists. So that our Adversarys ought to determine in what Sense they understand this word, before they can expect any one should answer their Question.

§. 31. But if they still insist upon it without explaining themselves, we must deal with them as Men of a very short knowledge, and make them sensible, that as there are many Unmade Beings in one Sense, so there is none atall in another: Many that may be made, but none that cannot be made. But if their Notion of *Unmade* is the same with *Asterius's* i. e. That which was not made, but which always is, let them know, that the Son of God is such a Being, and may truly be call'd so. For, as we have largely shewn, He is no Part of the Creation, he is no Work of the Father, but always existed with the Father, whatever contrary Propertys of Nature these Blasphemers make it their business to fasten upon him, in their execrable Positions of his being out of nothing, and his not being before he was created. But if this Sense of the Word disagrees with them, and they had rather understand by it that which already exists, but is absolutely Unoriginate and Unbegotten, our Answer is, that God the Father is in this Sense an Unmade Being, and the Only one. And how are matters mended with them now? For they will never be able to prove, that, because the Father is the only Unmade Being in this Sense, therefore the Son is a Made or Created Being; till they can baffle those Arguments, by which

we have evinc'd before, that the Word is of the same Nature with Him that eternally begot him. The Father's being Unmade is so far from implying any necessity that the Express Image of his Person, his Word and Wisdom, must be Made, that, on the contrary, it demonstrates him to be intirely and truly Begotten of him. For a thing Created cannot be the Express Image of a Being that existed of himself from Eternity. I am forc'd to repeat the same things over and over; but I do not grudge the trouble, if 'twill answer the end. Are the *Arians* so wild as to suppose, that a Creature can be the just and true Representation of the Creator, and that He who beholds the one, beholds in him the Nature of the other? If they really are; the next thing they have to do, is to convert the Proposition, and to affirm, that the Creator is the express Image of his Creatures. And indeed this seems to be their Drift and Aim, to exalt the Creature into an Equality with the Creator, and bring down the Immensity of an Unmade Being to the Littleness of the things which he made; and all this rather than they'll be oblig'd to confess, that God the Son is more than a Creature.

§. 32. And yet they must wash their hands of this favourite Question of two Uncreated Beings, if they will talk consistently with their Friend *Asterius*; Who, tho' a Zealous Advocate and Asserter of this *Arian* (and *Unitarian*) Doctrine, yet affirms, (what stares these Men in the face, and is a plain Contradiction to their Supposition) that the Wisdom of God is Unmade and without Beginning; as appears from the following Passage of his Writings. "St Paul, says he,

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"does

“does not say, that he preached *Christ* the Power
 “of God *or* the Wisdom of God, but without
 “the Disjunctive OR, the Power of God AND
 “the Wisdom of God, implying a Real and Per-
 “sonal Distinction between God and that Pow-
 “er here ascrib’d to him as Innate in him, Un-
 “created, and from Eternity Existing With
 “him.” And presently after his words are these;
 “Altho’ his Eternal Power and Wisdom, which
 “’tis evident from the nature of the thing must
 “be without Beginning and Unmade, cannot but
 “be always one and the same,”— Now tho’ this
 Writer here miserably misinterprets and abuses
 the Apostle, when he would prove a Duplicity
 of Divine Wisdoms from him; yet he expressly
 allows and asserts, that the Wisdom, which co-exists
 with God, is Uncreated: Which is the same thing
 as to say, that there is more than one Uncreated
 Being, or that one Uncreated Being co-exists with
 another: Unless the same thing can be conceiv’d
 to co-exist with it self. So that they have only
 this Alternative; either to stick by *Asterius*, and
 drop that mighty Question, Whether there be
 more than one Uncreated Being; which cannot
 be reconcil’d with what he teaches them: or,
 if they had rather fall out with him, to lay
 aside his Book too, and no longer make Advan-
 tage of it. For if they bite and devour one an-
 other, they are in danger of being consumed one
 of another. And thus much may suffice to make
 them somewhat sensible of their Weakness and
 want of Skill. But who can express himself either
 copiously or vehemently enough against their Hy-
 pocrisy and Foul Dealing? Such desperate and
 raving Obstinacy, what a Resentment and Hor-
 rour

rou must it raise in the minds of all sober Men? Chase them from their Language of He exists out of nothing, and He was not before he was created, and then they take shelter in the Word *Unmade*! For they know, that, if they can persuade Men of vulgar capacitys to believe that the Son is a Creature, his Existence out of nothing and his Non-existence before, which are the very Characteristicks of a made or created Being, must be admitted of course.

§. 33. Did these Men really believe themselves, they would keep to their first Assertions, and not dodge and fly thus from one Expression to another. But this would not do the Business; and they make sure of carrying their Cause very easily, if they can but intrench behind the word *Uncreate*, and play it upon their Adversaries. Tho' tis plain enough, that, in spite of all their Noise and Sophistry, the Opposition and Contradistinction between Made and Unmade does not lie between the Father and the Son, but between the Creator and the Creatures. And no more is necessary to convince them of This, than the simple Consideration of the Father's Infinite Power and Universal Dominion. For as certainly as the Father governs and conducts the whole Oeconomy of the Creation, and exercises no part of his Jurisdiction over it but, by and in the Word; as certainly as the Son abides in full Possession of this Power, and rules and overrules the Course of Nature and the Order of things, in such a manner, as only He that is the Word and the express Image of God can do; So certainly nothing can be more absurd, than to assign the Son a place among created Beings, or to make the Creation

of God's Son the great Argument and Instance of his Omnipotence and Dominion, instead of those Beings, which he created by the Power of his Son, and still governs by his Direction and Superintendency. This alone is enough to shew, that the word *Unmade* does not properly distinguish the Son from the Father, but only expresses a Negation of something in Created Beings. And it serves very well for this purpose; Seeing God is not as the things he has created, but is the Creator and Maker of them, through the Power and Agency of his Son. And as the word *Unmade* is no more than the Opposite of *Made*, so the word *Father* has only Relation to the *Son*: So that when we speak of God as the Creator of things, and consequently as *Unmade* and *Uncreated*, we have the Creatures still in view, which we consider as Relatively oppos'd to him. But when we consider him as a Father, immediately we leave the former Conception, and recognize the Propriety of Sonship in his Son. And in this again our Adversaries betray and expose their Peevishness and Petulancy. For tho' the word *Unmade* admits of a very good Sense and Application, and may be made use of to very pious Purposes; yet the Foundation of these Men's Fondness for it is only it's Capableness of being misapply'd and harp'd upon to the Dishonour of the Son of God: As if they had never read what himself told the *Jews*, that ^a *all Men should honour the Son even as they honour the Father, and he that honoureth not the Son, honoureth not the Father that hath sent him.* Had they sincerely study'd and consulted the Honour and Glory of the Father, they

^a John c. 5. v. 23.

ought not to have gone out of the Way of common Sense and Acceptation to give God the Title and Stile of Father, at the same time that they really deny him to be so. As often as they speak of God in the stile of *Unmade* or *Uncreated*, as they affect the expression only because they hope to make some advantage of it in their attempts of reducing God the Word into the poor dependent State of created Beings, so they ascribe nothing more to the Deity than the Power and Work of Creation: Whereas when we call God a Father, we celebrate a much higher Principle in his Nature and acknowledge his proper Relation to that Son, by whom he created whatever was created. The very Gentiles know and confess, that God is *Unmade*, being convinc'd of it by the things that are made. They deny only his Paternity; and so far *Heathens* and *Arians* are agreed. But the true *Christian* declares and adores him as properly a Father too, as the Father of God the Word; and he believes this Divine Word to be, not one of the Creatures, but the very Creator and Maker of all things.

§. 34. Upon the whole then, Christianity seems to be more immediately interested and concern'd in the Belief and Confession of God's Paternity than even of his Creatorship. He that goes no further than affirming that God is an *Uncreated* Being, declares no more than that he caus'd so many Beings to exist which before did not. But he that declares him, besides his being *Uncreated*, to be properly a Father, magnifys him in a much more glorious instance of his Infinite Perfection, even his Eternal Generation of that Son, who gave all finite and created Beings their Existence,

according to the good Pleasure and Purpose of his Father. And that the consideration of God's Paternity is of more immediate Consequence to the *Christian* Faith as such, than even that of his Creatorship, even as much more as the Doctrine of *Christ's* Divinity is more agreeable to it than that of his being a Creature, may be further infer'd from hence, that the Holy Scripture does not apply this *Arian* Stile of Unmade or Uncreated to God, and seems to avoid it, as being of a Sense not so determinate and express as it should be, and in some respects more liable to dazzle than direct our Understandings. But Father is a very plain expressive simple word, frequently occurs in those holy Writings, emphatically answers the whole Idea 'tis design'd to suggest, and certifies us that God has a Son, who is only and truly his Son, and not his Creature. The Gentiles, who were altogether Strangers to the Son, were the Authors of the word *Unmade*; Whereas our Lord himself commonly spoke of God in the stile of Father, and has taught us in like manner to use and apply the word. He certainly knew whose real Son he was, when he utter'd those clear and explicit Assertions, ^a *I am in the Father, and the Father in me*, and, ^b *He that hath seen me, hath seen the Father*, and, ^c *I and my Father are one*. We do not meet with any Place where he mentions his Father under the Denomination or with the Epithet of *Unmade*; and in that Form of Prayer, which he has taught us, he does not bid us call upon God in the Terms of *O God Unmade*; But ^d *when ye pray, says he, say, Our Father which art in heaven*. According to the very same Tenour

^a John c. 14. v. 10. ^b Ibid. v. 9. ^c c. 10. v. 30. ^d Mat. c. 6. v. 9.

and Purpose the Form of Baptism, which contains the Foundation and Summary of our Faith, does not run in the Name of the Unmade and Made, or of the Creator and Created, but *in the Name of the Father and of the Son and of the Holy Ghost*. Which Initiation does not more certainly make us of Sinfull Ceatures Adopted Sons, than it gives us to understand, that God the Son is in the Essence of his Father. And this is enough to cut-off our Adversarys from whatever Use or Advantage they would make of the Term *Unmade*, and to shew 'tis a meer false Light, that cheats and bewilders them.

§. 35. 'Tis needless to enter into Dispute with these Men upon their Doctrine of the Son's *Mutability*. No more is necessary to convince any sober Man of their Atheistical Obduration, than to bring their own Expressions upon this Head into View. Such impertinent and provoking Questions as these are very common with them; "Is he a free Agent or not? Is he Morally Good in Consequence of a right Use of his own Free-Will, or being capable of changing and varying his Resolutions and Actions, can he abuse or misapply that Freedom, if he pleases? or has he no such Faculty, but is as destitute of any sort of Voluntary Determination as a Stock or a Stone?" Such delirious Excursions and Rovers as these are, I confess, very suitable to the rest of their Singularitys. Such Questions, in which only created Beings can be concern'd, are of a piece with, and well adapted to, the Notions of a Successive Existence of an Infinite Being, and of the Son of God's being no more than a

Creature. Can these Hereticks be guilty of a more flagitious and piacular Profanation of God's Holy Name, than in all Conferences and Disputes with the Catholicks, and as often as they hear them discoursing of the genuin and only Word of the Father, to poison the Controversy and Conversation with such libertine and infamous Queries, which no Man that hears, tho' he were unprovided of an Answer to them, can forbear starting and trembling at? This new Cant and Phrasiology of theirs is so big with Blasphemy, that at the very first utterance it makes a Man stop his Ears Mechanically. For if the Word is a Variable Unsettled Being; In what Degree is he so? Where are we to make a stand? And when will it be certain, that he is arriv'd at the most perfect State of his Nature? Agen, How can a Fickle, a Mutable Being be the expresse Image, the just and true Representation, of a Steady, an Immutable One? How should He that has only seen a Mutable, persuade himself, that he has seen in That an Immutable? And which of those several States and Conditions the Son, if Mutable, must be in from time to time, affords the critical Opportunity, when the Father is to be seen in him? For 'tis plain, the Father cannot be always or constantly seen in the Son, if the Son's Nature admits of such uncertain Changes, and is thus continually fluctuating and shifting Circumstances. The Father's Nature is Invariable and Immutable, absolutely and entirely the same from Everlasting to Everlasting. If then the Son's Nature be Variable and Impermanent, how can the Son be the expresse Image of his Father, with whom is no Variableness, neither Shadow of Turning? How can

can He be said to be in the Father, the Tendency and Determination of whose Will may be contrary at one time to what it is at another; and whose Progress or Proficiency in the Course or Series of his several Mutations may not, for ought we know, have advanc'd his Nature yet to its full Perfection? But now let this frightfull Spectre of *Arianism* disappear, and let the Light of Truth rise with all its Glorys; and overwhelm these Children of Infatuation with Evidence and Conviction. For can they concieve there should be any Sort of Defectiveness, any Disparity of Conditions or Propertys, at different times, in Him, who is Equal with God? Can his Nature be Mutable, who is One with the Father, the proper and genuin Offspring of his Nature? As therefore the Father's Nature is not liable to the least Variation or Change; so neither is His, who is the truly begotten of that Nature. Hereafter then let them seriously weigh and consider the dreadful Sin and Danger of such contemptuous and hostile Treatment of the Son of God: For the Tree is known by its Fruit; And, as he that has seen the Son has seen the Father, so the Knowledge of the Son is the Knowledge of the Father.

§. 36. It appears then that the proper and express Image of the Immutable God cannot be Mutable; and the Apostle tells us, that *a Jesus Christ is the same yesterday, and to day, and for ever*. The Psalmist asserts the same, *b Of old, says he, hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them wax old like a garment. As a vesture shalt thou change them, and they shall be*

a Heb. c. 13. v. 8. *b* Psalm 102. v. 25, 26, 27. and Heb. c. 1. v. 10.

changed

changed. But thou art the same, and thy years shall have no end. And this is what our Lord has affirm'd of himself by the mouth of his holy Prophets, * *See now that I, even I am He, and I change not.* 'Tis true, these are Characters of Divinity very expressive of God the Father; But then they are equally true of God the Son, and more directly applicable to him, because he was made Man, notwithstanding which he declares himself to be always and immutably the same, and so anticipates and obviates the Cavils and Objections of all Those, who might otherwise make his Incarnation an Argument of his Mutability. And I hope these holy Men, or at least God himself, is to be believ'd before the frantick Authors and Abettors of the *Arian* Abomination. Now that Part of *Psalms* 102. already recited, where all Created Beings, imply'd in the words, *the Heavens* and *the Earth*, are declar'd to be changeable in their Nature, and the Son is as plainly declar'd not to be one of those Beings, puts it beyond dispute, that, as the Son is no created Being, so he is the Author of all the Changes that follow the nature of created Beings, without any Variability or Changeableness in his own Nature; *But thou art the same, and thy years shall not fail.* And it cannot be otherwise; For the very Emerfion of Created Beings out of nothing shews their Existence to be as it were a State of Change, or to be absolutely liable to Change; which the Son, who is of the very Substance of the Father, can no more be than the Father himself: Unless any One will say, that a Mutable Word and a Mutable Wisdom can be the genuin and proper Issue

of an Immutable Essence. But how can that be God's Word or *Logos*, which at Distances of Time varies and differs from it self? How can that be his Eternal Wisdom which is not always one and the same? O but, say they, this *Logos*, this Son and Wisdom, is nothing else but an Indwelling Grace or Habit of Virtue and Excellency, which may be conceiv'd to inhere in the Divine Nature as an Accident does in it's Subject, and consequently to be capable of Intension and Remission. This is a Shift our Adversaries often catch hold of; But nothing can be less reconcileable with the *Christian* Faith. For according to these Metaphysics, as often as God speaks of his Word, his Son, and his Wisdom, we must understand it of a strange unaccountable sort of an Allegorical Word Son and Wisdom, not of a real and true one. For there cannot be that Physical Reality and Truth which belongs only to the Divine Nature, where there is any Principle or Possibility of Change and Alteration. Now our Blessed Lord expressly tells us of himself, that he is *ἡ ἀληθεία*, *the very Propriety and Plenitude of Existence itself*. Whence then had these Children of Disobedience their absurd and fantastical Notions and Suggestions, in contradiction to the very words of our Lord, and the constant Tradition and Testimony of his Church, and indeed to the very first Principles of Natural Religion, and to all our Conceptions of the Divine Perfection; Whence, I say, did they fetch them, but out of the Naughtiness and Corruption of their own Hearts?

§. 37. And since we find them such dextrous and indefatigable Men at inventing Evasions and
false

false Glosses, 'tis our Duty as vigorously and industriously to vindicate and clear the Sense of the Holy Scriptures, and expose the gross Errors of their Comments and Interpretations. From those words of the Apostle, *Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,* and from those of the Psalmist, *Therefore God, thy God hath anointed thee with the oil of gladness above thy fellows,* they argue thus, as they pretend very closely, If Christ was exalted, and receiv'd a Compensation and an Unction; what is all this a Reward of but a right Use of his Will? and if he determin'd his Practice one way or other, in such a manner as the Use of Free Will among Men implys, then there must be a Changeableness in his Nature. And these are such Queries and Conclusions as *Eusebius* of *Nicomedia* and *Arius* are so far from being asham'd of, that they have publish'd them, not only from their Mouths, but under their Hands. And their Disciples and Associates are always exercising their tongues to this Tune, even in the very Streets, without ever reflecting upon the wild and woful Consequences of such Doctrine. For if 'twas the Consideration of Reward or Advantage that dispos'd or prevail'd with our Saviour to act as he did; and he could not attain or acquire his Wages unless he work'd or serv'd for them as one that wanted or stood in need of them; altho' his extraordinary Piety or exact Obedience might entitle him to the Appellations of Son and God in an adoptive and improper Sense, yet this would

a Philip. c. 2. v. 9, 10. *b* Psalm 45. v. 7.

not make him a true and genuin God or Son; for That he cannot be, unless he is of the Substance of his Father, as *Isaac* and *Joseph* came out of the loins of *Abraham* and *Jacob*, and as the Rays of the Sun are so many Streams of Light flowing out of it's Body. Those, upon whom God's Mercy and the gracious Acceptance of their good Works have deriv'd the Stile and Title of Sons and Gods, are only such in Dependance upon his Courtesy, and not by Participation of his Nature. That which makes them so is no Physical Principle, no Part of their Being. This is only such a Sonship as results from the Communion or Conveyance of the Graces and Assistances of the Blessed Spirit; the same as is to be understood in those words of the Prophet, *I have nourished and brought up Sons, and they have rebelled against me.* And these are so far from being Sons by Nature, that they are capable of such rank Degeneracy and Disobedience as to deserve Disinheritance, and to forfeit the Grace of the Adoptive Spirit, and afterwards agen, upon their unfeigned Repentance, through God's great Goodness and Mercy, to retrieve the same high Privilege and glorious Illumination, and to become his dutiful and beloved Children.

§. 38. So that if our Adversaries are resolv'd, that our Saviour shall be only such a God, and such a Son, as this; 'tis plain he cannot be properly God's Son, and God, and that the Father is so far from communicating his Being to him out of himself, that he is not so much as Like unto the Father, and that the Father only imparts to him the distinguishing Graces of the

Holy Ghost; but is in no other sense the Author of his Being than he is of any Part of the Creation. Had he been such a sort of Son as these Gentlemen describe, he could not be said to have been Always a Son. If that Relation and Denomination was the Retribution assign'd him for his good Services and great Merit, it could no way belong to him, 'till such time as he assum'd Human Nature and the Form of a Servant. 'Twas not 'till then that he became obedient even unto Death, and for that Obedience was Exalted, and receiv'd *a Name which is above every Name, that at the Name of Jesus every knee should bow.* Well then, if he was not Exalted 'till after his Incarnation; if Divine Honours were not paid him, nor Sonship ascrib'd to him, 'till then; What was he before that time? For if *Christ* was promoted to his Sonship upon his Incarnation, he was so far from dignifying and exalting Human Nature, that rather his own Nature was the Gainer, and had the Advantage by assuming ours. Let us then ask agen the Question, (a Question that drags out their impious Tenets to the Light in their native Blackness and Deformity) What was the Son before his Incarnation? For if he is God, and the Son, and the Word, and if he was none of these before he was Man, the Consequence will be, either that he was something else distinct from these Powers conferr'd on him as a Reward of his Merit and good Services, or else that these Men must be forc'd to condemn themselves, and own that he had no Being at all before his Incarnation, and that he is nothing else but a meer Man. Now this

is confessedly contrary to the *Christian* Faith and the Doctrine of the Church; 'tis the very notorious Error of *Paulus Samosatenus*, and of the *Jews* at this day; and if there is so perfect a Harmony as this between *Jews* and *Arians*, then the latter ought to submit to the Law of Circumcision too, and no longer make Profession of the *Christian* Faith, at the same time that they are striking at the very heart of it. If *Christ* had no Being at all before he was conceiv'd in the Womb of the Blessed Virgin, or only a Defective and Incompleat one; how could he be That Being by whom all things were created? If his Nature was Mean and Imperfect, 'till, in process of Time, its condition was made better; how could he be That Person ' that ^a rejoiced long before in the Presence of the Father? If Divine Adoration was neither due to him, nor paid him, 'till after his Death; how is it, that ^b *Abraham* worship'd him in the Tent, ^c *Moses* in the Bush, and ^d Myriads of Angels in Heaven? If he had no Glory 'till so very lately; how comes he himself so plainly and expressly to mention that Divine Glory, which he had before the Foundation of the World? ^e *O Father, glorifie me, says he, with thine own self, with the glory which I had with thee before the World was.* If his Condition and Nature were thus indigent and low; how could it be true of him, that before his Exaltation *'he bowed the heavens and came down, and that being the Highest he gave his voice?* But if the Son had in himself all his Filial Splendour

† Πᾶς αὐτὸς τότε ὑποκρινόμενος ἐν αἰσχροῦ τῷ πατρὶ; which in the Latin Translation is render'd very wrong, *Quomodo in ipso oblectabatur pater?* a Prov. c. 8. v. 80. b Genes. c. 18. c Exod. c. 3. d Dan. c. 7. v. 10. e John c. 17. v. 5. f Psalm 18. v. 9, 13.

and Glory before the Creation of the World; if he was the Lord of Glory, and the most High; if he descended from Heaven, and was before, as well as after, the Object of our Worship; his Business or Errand was not to be advanc'd himself to a State of Glory and Perfection, but to supply the Defects and improve the Circumstances of other Beings, which wanted his Assistance and good Offices for that Purpose. He did not receive the Investiture of his Sonship and Godhead as the Wages of his Negotiation here on our behalf; But he condescended to humble himself low, that he might raise us to the high Dignity and Privilege of being his Brethren. He vouchsaf'd to be made Man, in order to make Men Gods.

§. 39. Upon the whole then, He was not first Man, and then God, but first God, and then Man, and that in order to the making Men as Gods. For if his Manhood was only Introductory to his Sonship and Divinity; If long before his Conception and Birth God called the Children of *Israel* his Sons; if he ^a *made Moses a God to Pharaoh*; and if the Scripture makes mention of several Gods, where it says, ^b *God standeth in the congregation of the mighty; He judgeth among the Gods*, then 'tis plain he had neither his Sonship nor his Godhead 'till a great while after these had theirs. And if so, how can it be true, that ^c *all things were created by him*, and that ^d *he is before all things*? How could he be the first born of all created Beings and yet others, declar'd to be both Sons and Gods, exist

^a Exod. c. 7. v. 1. ^b Psalm 82. v. 1. ^c John c. 1. v. 3. ^d Coloss. c. 1. v. 15, 16, 17.

long before him? Or how comes it to pass, that preexistent Sons by Adoption and Participation of Grace were not also Partakers of the Grace of the Divine *Logos*? By this time it appears that these Men have indeed only lick'd up the Spittle of the *Jews*. According to their Doctrine, What becomes of God's Paternity? For he has no Adoptive Sons but by the Intervention of the Son of his Substance; as that Son himself informs us in those words, ^a *No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him*; and if God has neither Adoptive Sons, nor a Consubstantial one, he has none at all. Further; How could any one be constituted or created a God without and before the Existence of the Word, according to the Import of our Lord's Reasoning with the *Jews*, the Brethren of those Gods; ^b *If, says he, he called them Gods, unto whom the word of God came*. If none of all these Sons and Gods, whether in Heaven or Earth, were made so but by the Word, and if the Son of God is that Word; then does it inevitably follow, that they entirely owe those two Relations to Him, that He was in Being before them all, that He was only in a proper and physical Sense his Son, very God of very God, and that his Sonship and his Godhead were not distinct from Himself, that they were not his Recompence, but his very Nature and Being; In a word, that He is the Son of his Father's Substance, and consequently cannot but be as Immutable in his Nature.

§. 40. Our Business has been hitherto, with God's Assistance, to expose the wretched Folly and Absurdity of the *Arian* Hypothesis, from the

^a Matth. c. II. v. 27. ^b John c. IO. v. 35.

known and receiv'd Notion of the Relation of Sonship in general. 'Twill in the next Place be of advantage, to corroborate the Proof of the Immutability of the Son's Nature more immediately and directly from the Holy Scriptures; and to shew, that as his Nature is the same with his Father's, so 'tis as Immutable; and consequently how execrable their Doctrine is, who deny it to be so. In St Paul's Epistle to the *Philippians* we read thus; *Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of Men: And being found in fashion as a Man he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess, That Jesus Christ is Lord, to the glory of God the Father.* Can any thing be more express, or pregnant with Evidence? So false it is, that our Blessed Saviour quitted a worse Condition, and rose to a better, that he was very God antecedently to his taking on him the form of a Servant, and his Assumption of that Form, instead of his Exaltation, was indeed his Humiliation. And will any Man say, that his Humiliation or Exinanition implys a glorious Recompence of Services, or a Promotion or Improvement of his Nature? If, being God, he became Man, and if he descended from the Residence of his Infinite Glory, in order to ascend thither agen

a Philip. c. 2. v. 5.

with

with Glory and Triumph; I desire to know, whether these People think, that the Infinite Majesty of God is capable of any Accessions of Dominion Dignity and Power? As certainly therefore as God the Father is most High, so certainly is God the Word and Son most High. He that was from Eternity in the Father, and is absolutely, and in all respects, like unto the Father, can there be any superior Height of Lustre and Greatness, beneath which he once was, and to which afterwards he rose? 'Tis plain there cannot, and as plain, that the Sentiments of the *Arians* upon this Point are utterly false. Were it the Truth of the Thing and the Sense of Scripture, that the Word of God came down from Heaven in order to obtain the Pleasure and Satisfaction of great Rewards and Honours; 'Twould perplex a Man to find out, to what End or Purpose he should doe so, considering his Happiness Glory and Grandeur must have been before as Extensive and Compleat as they could be. 'Tis Unintelligible, how the great Fountain and Distributer of Divine Favour and Grace should either want any share of that Favour himself, or have it, if he did, from any other than himself; how such a Name and Title should come to him in Process of Time as should render him an Object of Divine Worship, when he really was such from Eternity by virtue of his Divine Nature, and confess'd to be so, before he became Man, in the Prayers and Praises of his Saints, as particularly in those of the *Psalmist*, ^a *Save me, O God, by thy name*; and, ^b *Some trust in chariots and some in horses: but we will*

^a Psalm 54. v. 1. ^b Psalm 20. v. 7.

remember the name of the Lord our God. The Holy Patriarchs paid him Divine Honours, and so did the Holy Angels too, according to that of the *Psalmist*, quoted by the Apostle, *And let all the Angels of God worship him.*

§. 41. 'Tis strange, that He whose Name endures from and for ever; even ^b *before the Sun*, and *before the Moon*, and *throughout all Generations*, should descend from Heaven to be put in Possession of what he could not but have before he came from thence, and indeed from Eternity; that He should, at the expiration of such a Period of Time, be rais'd Higher, who had Everlastingly been the Highest of all; that He, to whom Angels and good Men had from the Foundation of the Universe directed the Tribute and Homage of their Devotions, should, at a certain Crisis, make his Appearance upon Earth, to receive as 'twere a Privilege or *Patent* to be Worship'd; which was and only could be, the Right and Perogative of his Infinite Nature before. The Beginning of *St John's Gospel*, *In the beginning was the Word, and the Word was with God, and the Word was God*, is no Affected Riddle or Paradox, but a Heavenly Mystery. This Word, which was God, was afterwards made Flesh for our sakes. That Expression therefore of the Apostle, *God hath highly exalted him*, cannot import an Exaltation of his Divine Nature, (for in That he was from Eternity Equal with God) but of his *Manhood* only; And we no where find any such Expressions apply'd to him, as that *he humbled himself*, and that *God Exalted him*, before he was made Flesh; Which plainly shews, that only his

^a Ps. 97. v. 7. Heb. c. 1. v. 6. ^b Ps. 72. v. 5, 17. ^c Joh. c. 1. v. 1.

Human Nature is concern'd in them.. For nothing but what is first in an inferiour State can be rais'd to a higher. That his Humiliation consisted in his taking our Nature upon him is not deny'd; And ought not his Exaltation then to be understood of the same Nature, whose Frailtys and Imperfections, especially its Mortality, very well qualify'd it to be a Candidate for such distinguishing Marks and Grants of Honour? He that was the very Image of his Father, and God the Word, from Everlasting, took on him the Form of a Servant, and submitted That Human Nature even to Death and Dissolution for our sakes, and as a Sacrifice of Propitiation to his Father for us. And for our sakes, and to our Advantage, the same Person was Exalted and Glorified; that as our Human Nature dy'd in his, so it may be Rais'd, Exalted, and Glorify'd in his, at that Day, when our Bodys shall leave the Grave, and ascend up into Heaven, ^a *whither the fore-runner is for us entred, even Jesus.* ^b *For Christ is not entred into the Holy Places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.* Christ was that Lord, who created Heaven, and the Heaven of Heavens; and therefore when he enter'd into Heaven for us, this was his Exaltation for us. Agen; When He, who sanctifies all things, is said to Sanctifie himself for us to the Father, it cannot be suppos'd, that that Sanctification has any effect upon the Eternal Word and Son of God, but only that he Sanctifies our Human Nature in his own. And by Parity of Reason, we ought not to put such an Interpretation upon God's exalting *Christ*, as if

^a Heb. c. 6. v. 20. ^b Ibid. c. 9. v. 24.

the most High, and consequently *Christ*, who is so, was capable of being carry'd up to a higher Sphere of Majesty or Glory, but we must give that Expression this Construction, that having satisfied the Justice of God, and made an Attone-ment for our Sins, he exalted us in himself, and introduc'd us into the Gates of Heaven, which he open'd for us in the midst of the Acclamations of Those who led up this triumphal Procession shouting and singing, *“ Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors. That the Gates of Heaven should be shut against the great Creator and Lord of all things, is not to be conceiv'd. But for our sakes, and in reference to us, this is written, against whom the Gates of Paradise are barr'd; and therefore the lifting up of the Gates and the Entrance of Christ must be understood of his Human Nature; as the Appellations of ^b the Lord Strong and Mighty, the Lord of Hosts, and the King of Glory, can only belong to his Divinity. This Exaltation of our Nature in the Person of Christ is what the Holy Ghost foretold by the Psalmist in those words, ^c And in thy Justice they shall be exalted, for thou art the glory of their strength. The Son being that Justice, even Infinite Justice, neither wants to be, nor can be Exalted. But as the Efficacy of that Justice is apply'd to us, our Nature is said to be exalted in That.*

§. 42. Agen; That Preeminence of Name and Honour, which he receiv'd from the Father, was not conferr'd on the Son's Divinity; to which the Worship of Angels and of the whole Creation was, before he became Man, as much di-

^a Psalm 24. v. 7. ^b Ibid. v. 7, 8, 9, 10. ^c Psalm 89. v. 17.

rected as to God the Father. This too is written for our sakes, and only concerns our Interest in him. 'Twas his Human Nature that died, and was exalted. As God, he never was destitute of those Felicities and Excellencies, which he receiv'd as Man, and by that means transferr'd and communicated to our Nature; his Union with which will by no means affect his Divinity, so as to give it any occasion of seeking and soliciting any such Graces and Benevolences. On the contrary, it highly glorify'd the Nature it assum'd and impersonated with itself, and very liberally deriv'd that Glory upon Us. As the Word of God, and as being in the Form of God, his Creatures always ador'd him; and since, being become Man, even the Man *Christ Jesus*, he exercises an absolute Dominion over the whole Creation. All Knees are bent, and all Bodys prostrate, at the naming of the Blessed JESUS. And the World universally and thankfully declares and acknowledges, that the Incarnation and Passion of the Son of God, instead of derogating from, do very eminently conduce to, the Honour and Glory of God the Father: Whose Attributes open a brighter Scene of Glory and Wonder in the Recovery of lost Man out of the Depth of Perdition and Misery, in Snatching him out of the Jaws of Eternal Death, Giving him a new Title to Life and Happiness, and Making him the very Temple of God, than even in Creating him. How immensely is our Nature honour'd and dignify'd, in that the Son of the most High God is ador'd Incarnate! that Angels, and Arch-Angels, and all the Host of Heaven, now sing those Hallelujahs to the Blessed *Jesus*, which before they had always sung
to

to God the Word! After this, 'twill not be matter of Wonder to those Celestial Spirits to see such Bodys as ours, of the same Nature and Form with that of our Lord's, admitted and welcom'd into those glorious Mansions; as otherwise we may suppose it must have been, had not He, who was in the Form of God, taken on Him the Form of a Servant, and been pleas'd, of his Infinite Mercy, to redeem us by the Sacrifice of Himself upon the Cross.

§. 43. Thus the most Glorious and Noble Dispensation of God is That, which the Infamy of Death upon the Cross seem'd to render unworthy of his Wisdom in the Eyes of Men. For the Certainty of our Resurrection is all stak'd upon this, and consequent of it; and hence it is, that, according to the Prediction of the Prophet, not *Israel* only, but the whole Gentile World, renounce their Idols; that they are come to the knowledge and worship of the true God, the Father of *Christ Jesus*; that the Cheats and Impostures of Evil Spirits are all detected and utterly defeated; and that God only is honour'd and worship'd in the Name of our Lord *Jesus Christ*. To return; As to us, 'tis plain (as we said before) that when our Lord is ador'd and believ'd on, as the Son of God in the Nature of Man and by the Name of *Jesus*, and the knowledge of the Father is convey'd to us through him, not the Word or *Logos*, as such, but our Nature, and We recieve all accessional Graces and Privileges. For 'tis a Consequence of his having a Body of the same nature with ours, that we are become the Temples and Sons of God; for as much as God himself is worship'd in us;

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So that they who behold us, may cry out in the words of the Apostle, that *God is in us of a truth*. To the same purpose is that of St John in his Gospel, ^a *As many as reciev'd him, to them gave he power to become the Sons of God*, and agen, in his Epistle, ^b *By this we know that he dwelleth in us, by the Spirit which he hath given us*. And a glorious Expression and Instance it is of his Infinite Goodness towards us, that he has thus miraculously dignified and exalted our Human Nature, by recieving it into a Personal Union with his Divine; Which was what in his astonishing Mercy and Love he condescended to do for our sakes, that that Great God, from whom all our good things do come, should surpass all other Manifestations of his Favour and Fruits of his Bounty in enlarging the Object of them by the Addition of a Part for the Redemption of the Whole. Our Blessed Saviour strangely humbled himself, when he took upon him our frail unworthy Nature. He literally assum'd the form of a Servant, in making that Flesh which was captivated and enslav'd to Sin a Part of Himself. He reciev'd no improvements or advantages of Condition, which 'twas impossible for the Word of God to do, whose Being and Perfections are uncapable of all Addition or Increase; But it was our Nature in which all the Advantages terminated; for ^c *He is the light that lighteth every Man that cometh into the world*. And therefore the *Arians* argue to little purpose from the force of the Conjunction *Wherefore* in those words of St Paul, ^d *Wherefore God also hath exalted him*; For this Exaltation does not imply any Reward or

^a John c. 1. v. 12. ^b 1 John c. 3. v. 24. ^c John c. 1. v. 9. ^d Philip. c. 2. v. 9.

Compensation of Merit, or any Advancement of Nature, but only the Exaltation and Glorification of our Nature in him; or, to speak plainer, that he who subsisted in the Form of God, the Son of an Infinite Father, humbled himself, and embrac'd a State of Servitude, in our behalf, and for our sakes. For our Redemption from the Guilt of Sin, and from the Chains of Death, must have been impossible, had not God himself vouchsaf'd to be made Man. Our Carcases must otherwise have remain'd for ever in the repositories of the Dead; the state of Dissolution had been eternal; and our Ascent into the heavenly Regions absolutely impracticable; and therefore in those expressions, *God exalted him*, and *God gave unto him*, the Apostle chiefly consider'd Our interest in the great Mystery of Christ's Impersonation.

§. 44. This I take to be such an interpretation of that Place, as is perfectly agreeable to the Tradition and Judgment of the Church. It will also admit of another construction, and that a very conformable one to this, *viz.* that God the Word as such did not rise from a meaner to a higher Condition, (for, as we said before, he was everlastingly the highest and equal to his Father) but that as Man he was exalted by his Resurrection from the Grave. This flows from the antithesis or opposition between the two propositions, the former, *He humbled himself even to death*, and the latter, which follows upon it, *Wherefore God highly exalted him*; As if the Apostle had said, Tho' as Man he died, yet as the Principle of Life to us he was exalted by rising agen; For ^a *he that descended was the same also that ascended.*

As to his Body, he descended; but he rose agen, as being God himself united to that Body. And this may very well be the reason of the word *Wherefore*, to signify not any Reward of Virtue or Accession of Dignity, but the Natural Efficient Cause of his Rising agen. The reason why other Sons of *Adam* have dy'd, and never reviv'd, has no place in Him, whose Body only of all Mens rose ¹ Entire, as it was bury'd, from the Grave. This Disparity the Apostle had mention'd before, ² namely that he was God as well as Man. Those other Sons of *Adam* dy'd as being only Men: Death had dominion over them. This Second or Other Man is ^b from Heaven; for ^c *the Word was made flesh*. And this Man is call'd the Celestial one and the Man from Heaven, because the Word or *Logos* came down from Heaven, and therefore he could not be the Prisoner of Death. For although he was pleas'd to humble himself so far as to submit his Body to the stroak of it, because that was capable of Dissolution; yet he return'd with a Triumph of Exaltation from the Grave, because he was the Son of God united to that Body. So that upon the whole, these Words of the Apostle, *Wherefore God also hath exalted him*, are of the very same import with those of St Peter in the Acts of the Apostles, *Whom God hath raised up, having loos'd the pains of Death; because it was not possible that he should be holden of it*. For as St Paul says, that he, being in the form of God, was made Man, and humbled himself even unto death, and therefore God highly exalted him; so St Peter argues, that because he was God made Man, and manifested himself to be so by the

¹ ὁλόκληρος ἀνίστη. ^a Phil. c. 2. v. 6, 7, 8. ^b 1 Corinth. c. 15. v. 47.
^c John c. 1. v. 14.

Signs and Wonders which he wrought, therefore 'twas impossible that he should be detain'd in captivity by Death, which is an Enemy too hard for Human Nature to conquer, and a Fate from which no Part of Mankind is exempt; and on that very score God the Word was made flesh, that, being put to death in the flesh, he might raise us all to life by his Almighty Power.

§. 45. But because these Hereticks would make such advantage of these expressions of Exaltation and Donation, as if they derogated from the Divinity of the Word, and imply'd a Subjection and Passiveness, it may be necessary to enlarge a little upon the drift and meaning of them. As our Saviour's Death is here spoken of, so he is said to be rais'd and exalted from the lower parts of the Earth. The Death and Resurrection are both his; For his, and none other's, was the Body rais'd from the Dead and receiv'd up into Heaven. The Body therefore being his, and the Divinity being united to that Body, it follows, that upon the Resurrection and Exaltation of that Body, he must be said to be rais'd and exalted as Man, and because of that Body: So that if he was not Man, these things could not be said of him; But if the Word was made Flesh, then the Resurrection and Exaltation in these places of Scripture must be understood of his Manhood, as they served to this end, that his Death should be the Propitiation for our Sins, and the Abolition and Destruction of the Power of Death; and his Resurrection and Exaltation should lay the foundation, and afford us very full Security, of ours. 'Tis said of him, that God exalted him, and that God gave unto him, to let us also understand, that the Father

ther himself was not made Flesh, but that his Word or Son was made Man, and in his Human Nature received from and was exalted by the Father; as we observ'd before. Now 'tis granted and confess'd on all sides, that whatsoever the Father gives he gives by the Son; and this Process and Dispensation is most astonishing and stupendious. Whatsoever Grace and Privilege the Son gives from the Father, the Son himself is said to receive from him. And that Exaltation, of which the Son is the Instrument and Author by the Appointment and Power of the Father, is the Exaltation of Himself as Man. The Son of God, being become the Son of Man, as the Son of God distributes the Bounties and Graces of his Father. For whatever the Father does or gives, he does and gives by the Agency and Administration of the Son. The same Person, as the Son of Man, receives in his Human Nature, what he bestows or imparts in his Divine; because his Humanity, which is capable of Additions of Happiness and Glory, is, since his Incarnation, within his very Person. Thus the Son of Man became God, and That was the glorious Exaltation of the Human Nature: A Change of State and Condition which the *Logos* or Word must be absolutely incapable of, as flowing from all Eternity out of the Substance of his Father.

§. 46. This is the natural and obvious Sense of the Apostle's Expressions, and carries in it a clear and full Confutation of the *Arian* Comment. As Exactly does the Holy *Psalmist* confirm the Sense and Doctrine of the Church, in that Place, which these new Expositors strain hard to explain their own way, offering violence to the Context, but
without

without any success. ^a *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.* These very words are enough to convince any *Arian*, that will duly consider and attend to them. The Fellows or Companions of our Lord in this Place are certainly all his Brethren in the Flesh. Had the Son of God therefore been a created Being, we should not have found him here excepted out of the Number. Those words, *Thy Throne, O God, is for ever and ever*, are only applicable to the Eternal God, who is plainly distinguish'd from the Creatures his Fellows or Companions. Hence therefore 'tis evident, that he is not one of the Creatures, but that he is the genuin and substantial Word of his Father, the Brightness of his Glory, and the Fullness of his Wisdom, of which he is graciously pleas'd to make us Partakers, vouchsafing us the Sanctification of the Holy Spirit. He was God before; Therefore this Unction was not to constitute or create him a God. From Eternity he reign'd with his Father, as being ^b his express Image; Therefore 'twas not to inaugurate or constitute him a King. What can it be then but the Human Nature, that is here concern'd? The Kings of *Israel* were Anointed when they were made Kings; They were not Kings before: as *David*, *Hezekiah*, *Josiah*, &c. Our Blessed Saviour, altho' he had been God from everlasting, tho' the Sceptre of his Father's Kingdom was His Sceptre, tho' he always convey'd and distributed

^a Psalm 45. v. 6, 7. Heb. c. 1. v. 8, 9. ^b 2 Cor. c. 4. v. 4. Coloss. c. 1. v. 15.

the Unction of the Blessed Spirit; yet himself, as Man, was anointed with this Divine Oil of the Holy Ghost, that he might make us a beloved Habitation of the Spirit as well as Partakers of his Resurrection and Exaltation; and this indeed is the very thing himself has told us in the Gospel of St John, *"I have sent them into the world, says he, and for their sakes I sanctifie myself, that they also might be sanctified thro' the truth.* Where it plainly appears that he is not so properly the Subject as the Author of the Sanctification. No one sanctifies him, but he sanctifies himself, that we might be sanctified in his Truth. And who is He that is able to sanctifie himself but the very Lord, the Principle and Fountain of Sanctification? His Meaning therefore can be no other than this; I that am the Eternal Word of my Father communicate the Grace of the Holy Spirit to my Human Nature, that, being myself thus sanctify'd as Man, I who am the Truth, ἀλήθεια, the very Principle of Reality, Self-being Substance (as he said just before *"Thy Word is Truth*) may sanctifie all those that are in me.

§. 47. If therefore for our sakes he sanctify'd himself when he became Man, hence it further appears, that, when the Holy Spirit descended upon him at his Baptism, it descended upon us, whose Nature was then united to his Divinity; and that this Descent was not in order to convey any sort of Advantage or Perfection to *Christ* as God, but to sanctifie our Nature in his Humanity, and to make us Partakers of this Divine Unction, according to that of the Holy Apostle, *"Know ye not, that ye are the temple of God, and that*

^a Joh. c. 17. v. 18, 19. ^b Joh. c. 17. v. 17. ^c 1 Cor. c. 3. v. 16.

the Spirit of God dwelleth in you? When our Lord was immers'd in *Jordan*, we were wash'd and purg'd in him and by him; and his Receiving the Spirit gave us a Qualification and Title to receive it. The Oil, wherewith He was anointed, was not like that which was pour'd upon the Head of *Aaron*, *David*, &c. but of a very superiour nature, such as had not been vouchsaf'd to any of his Fellows. 'Twas the Oil of Gladness, which, as we learn from the Prophet, was the Holy Spirit of God: ^a *The Spirit of the Lord God is upon me, because the Lord hath anointed me.* And this is further confirm'd by *St Peter*, who tells us, ^b *God anointed Jesus of Nazareth with the Holy Ghost.* When and wherein was he thus Anointed, but in his Human Nature at his Baptism in the River *Jordan* by the Descent of the Holy Spirit upon him? Our Blessed Saviour, speaking of the Holy Spirit, says, ^c *He shall receive of mine;* and, *I will send him;* and to his Disciples, ^d *Receive ye the Holy Ghost.* This Power of sending and communicating the Holy Ghost he holds and exercises, as being God the Word, the Brightness of his Father's Glory. His Unction and Sanctification were confin'd to his Manhood; in Consequence and Right of which We, the Members of his Body, are anointed and sealed; as his Beloved Disciple has told us, ^e *Ye have an unction from the holy One;* and as *St Paul* also informs us, ^f *Ye are seal'd with that holy Spirit of promise.* From all which our Assertion is more and more corroborated, that this Unction and Sanctification extend only to *Christ's* Human Nature. Here is no Manner of Handle or Foun-

^a *Isaiah* c. 61. v. 1. *Luke* c. 4. v. 18. ^b *Acts* c. 10 v. 38. ^c *John* c. 16. v. 14, 7. ^d *Joh.* c. 20. v. 22. ^e *1 Joh.* c. 2. v. 20. ^f *Eph.* c. 1. v. 13.
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clation for those *Arian* Chimeras of I know not what Improvements of Nature, or Accumulations of Honours and Rewards, bestow'd by the Favour of God upon the *Logos*. Had he been no God at first; and afterwards made One: Had he been no King at first; and afterwards crown'd One: This Invention and Evasion of theirs had been somewhat plausible. But if he is truly God, and his Throne from everlasting to everlasting; Can there be any Gradations or Advances from less to greater in the Power Glory and Happiness of the Divine Majesty? Or could there be any thing wanting either to perfect His Nature, or compleat His Blessedness, who sat upon the Throne of his Father from Eternity? *Christ* himself declares, that the Holy Spirit is His, that it receives of Him, and is sent by Him; And it cannot be conceiv'd, that the Word and Wisdom of God, as such, should receive an Unction from that Spirit, which himself is the Disposer of. No; 'Twas his Human Nature, which was thus anointed, and himself thus anointed it, and for no other end but this, that the Privileges and good Fruits of that Holiness, which by this Unction he convey'd to himself as Man, might be deriv'd from Him to all that are Partakers of the same Nature. ^a *The Spirit*, he tells us, *does not speak from himself*. 'Tis the Word that gives it to those that are worthy of it. To proceed; the Psalmist has another passage very plain and pertinent to our present Purpose. *St Paul* and He speak the same thing in different Words. Those of the Apostle are, that ^b *Being in the form of God, Christ thought it no robbery to be equal with God: but made himself of no*

^a John c. 16. v. 13. ^b Philip. c. 2. v. 6, 7.

reputation, (empty'd and humbled himself) and took upon him the form of a servant. The Royal Prophet exerts himself in Praises and Thanksgivings to our Blessed Lord, as the Eternal God and King, sent down to us, and made Man. And among other things this is one, which he affirms of him, that ^a *All his garments smell of myrrhe, aloes, and cassia.* Which became literally true of him upon his Interment, when ^b *Nicodemus brought a mixture of myrrhe and aloes, about an hundred pound weight;* and when *Mary* and her Companions brought the ^c *Spices, which they had prepar'd for his Burial.*

§. 48. Upon the whole then, how could it be to the Advantage of Immortality to assume Mortality? Does Eternity of Existence gain any thing by having Time and Succession annex to it? What more agreeable State or Condition could there be in Reserve to gratify the great Eternal God and King, who was from Everlasting in the Bosom of his Father? Is it to be deny'd, that this mysterious Dispensation was purely for our Benefit, and that whatever is said of it must be understood to this effect, that God became Man, only that He might immortalize Mankind, and incorporate us into his everlasting Kingdom? What impudent audacious Wretches then are these *Arians*, to fasten Interpretations upon the Holy Scripture so contrary to the most fundamental Truths of it? The whole Emolument of our Saviour's Incarnation and Sufferings devolv'd to us. He made a most glorious Change in our Condition; but there was not the least Variation in his own. He was still the same (I am forc'd to

1 ΣΤΑΥΤΙ. ^a Psalm 45. v. 8. ^b John c. 19. v. 39. ^c Luke c. 24. v. 1.
repeat

repeat it) after he was made Man as before. So says the Prophet; ^a *The Word of our God abideth for ever.* And by the same Spirit, which before the Days of his Flesh He communicated to his Saints, he since sanctifies all them that come unto him. This was He that endow'd his Holy Apostles with many singular Powers and Gifts of the Spirit, when he breath'd on them and said, ^b *Receive ye the Holy Ghost.* This was He, that gave of the same Spirit to *Moses* and the Seventy Elders. This was He by whom the Royal Prophet humbly offer'd up that Deprecation to the Father, ^c *Take not thy holy Spirit from me.* This was He, who before his Ascension promis'd his Disciples, that he ^d *would send the Comforter unto them, even the Spirit of Truth,* which accordingly he did not fail to do, nor indeed could, as being himself the God of Truth. ^e *Jesus Christ, the same yesterday, and to day, and for ever,* is not in himself obnoxious to the least Alteration or Turn of Circumstances. He administers as God what he receives as Man. His Condition as God admits of no improvement; For he was from Eternity Perfection and Happiness it self. The Profit and Advantage of his Receiving as Man is Ours. His Unction and Baptism are Ours; as Himself gives us to understand very clearly and emphatically in those words which he addresseth to his Father, ^f *And the glory which thou gavest me I have given them, that they may be one, even as we are one.* He sought or desir'd no Glory, but what should turn entirely to our account. The Receiving, the Giving, the Exalting, had no other Tendency

^a Isaiah c. 40. v. 8. ^b John c. 20. v. 22. ^c Psal. 51. v. 11. ^d John c. 15. v. 26. ^e Hebr. c. 13. v. 8. ^f John c. 17. v. 22.

but that We might receive, that He might give to Us, and that We might be exalted in Him; even as He sanctifies himself for our sakes, that we might be sanctify'd in Him.

§. 49. But perhaps these Gentlemen, in their deep Ignorance of the Holy Scriptures, and out of their singular Affection and Fondness for new Notions and Comments, may still harp upon the word *Wherefore*, in that Text of the *Psalmist*, *Wherefore God, even thy God hath anointed thee*, and strive to drag it, if possible, into the Service of their Cause. To rescue it therefore out of their hands, I must agen acquaint them, that it cannot imply what they would make of it, the Word's receiving a Reward and Compensation for his good Services and obedient behaviour; but that it only relates to his coming upon Earth, and receiving in his Human Nature, to the end that we also might receive it in our Persons, the *Uction* of the Holy Ghost. There is not the least Intimation, that the end of this Anointing was to make him a God, a King, the Son, or the Word. He could not be Made any of these; For, as we have shewn already, he was all These from Everlasting, and indeed his being so was the very ground and foundation of this *Uction*: Since, O Lord, no other but Thou, who art the express Image of thy Father, and in whose Image and Likeness we were created, could possibly effect so close an Union between the Spirit of God and the Nature of Man; For that Holy Spirit is Thine. The noblest Parts of the Creation were unworthy and unqualify'd to undertake this Province. Angels had fallen, and Men had sinn'd; and it was only and entirely in the Power of the Word
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of God, as being himself very God, to redeem us from the Sentence and Curse of the Law. *Christ*, as such, could not possibly have a Beginning of Existence; For then he must have been a Creature, and a Sharer in those Imperfections, which render'd every Created Being incapable of redeeming us. But being God, the Son of God, the Eternal Majesty Brightness and Image of his Father, he was perfectly qualified for the Office and Work of the expected *Messiah*, whose Person and Mission the Father had describ'd and feretold by the mouth of his holy Prophets. Thus He, who had given us our Being, was ordain'd to recover and save us from Destruction, and to reign over us as the Subjects of his Kingdom for ever and ever. Here then we see the true Occasion and Ground of his Incarnation, and Unction, foreseen and presignify'd by the Prophet *David*, who, speaking of the Divinity and Dominion of *Christ*, proclaims ^a *his Throne to be for ever and ever, and the Sceptre of his Kingdom to be a Sceptre of Righteousness*. And in the next verse, speaking of him as made Man, he adds, *Therefore God, thy God hath anointed thee with the oil of gladness above thy fellows*.

§. 50. Nor will it seem strange, that our Lord should be said to be Anointed with the Spirit, altho' Himself be the Dispenser of it; since, when a proper Juncture and Opportunity requir'd, he plainly and readily declar'd his Inferiority, as Man, to the Holy Spirit. When the *Jews* ascrib'd his Exorcisms to the ^b Power of *Beelzebub*, we find this a part of his Reasoning to confute and silence them; ^c *If I cast out devils by the Spirit of God, then*

^a Ps. 45. v. 6, 7. ^b Mat. c. 12. v. 24. ^c Ibid. v. 28.

the kingdom of God is come unto you. He that gives and bestows the Spirit here, professes that he casts out devils by the Power of the Spirit; that is undoubtedly, that, as Man, he does it by the Assistance of the Spirit. This must be the Sense of his words, because 'tis not in the Power of Human Nature, by it's self and unacted by the Spirit of God, to cast out devils. Upon the same occasion he tells them, that the Blasphemy against the Holy Ghost is of a more heinous nature and dreadful consequence than that against himself understood as Man; ^a *Whosoever speaketh a word against the Son of man, it shall be forgiven him; whosoever shall speak contemptuously of him only, call him ^b the Carpenter's Son, or the like.* But Those, who, with invincible Malice and Obstinacy, level their Blasphemy directly at the Holy Spirit of God himself, and account for his Miracles from the Operation of the Devil, shall receive inevitable punishment. To the *Jews*, in whose eyes he was no more than a Man, he here speaks as a Man; But his Expressions to his Disciples, who knew him to be God, are quite otherwise, when he has occasion to speak of the Holy Spirit, and give us to understand, that he is not inferiour to the Holy Spirit, but in all respects equal to it. Thus when He gave it his Apostles, he said, ^c *Receive ye the Holy Ghost.* And he tells them before, that it is ^d *He that sends the Spirit, and that the Spirit shall glorifie him, and that the Spirit shall speak whatsoever he shall hear.* That Lord, to whom alone can belong the Donation of the Spirit, affirms notwithstanding, that 'tis the Power and Help of the Spirit, by which,

^a Mat. c. 12. v. 32. ^b Ibid. c. 13. v. 55. ^c John c. 20. v. 23.
^d Ibid. c. 16. v. 7, 14, 13.

consider'd as Man, he drives out devils. The same Almighty Donor of the Spirit very expressly declares of himself; *The Spirit of the Lord is upon me, because he hath anointed me*, that is to say, after he was ^a made Flesh. And is it not very plainly imply'd in both these Declarations of our Saviour, that we can no more be sanctify'd without the Grace of that Spirit, than that we can relieve Demoniacks without his Power and Assistance? And from Whom should this Grace flow, Who should bestow or convey it, but God the Son whose Spirit this Blessed Spirit is? And when was it possible for us to be made Partakers of it, ⁱ unless when the Son assum'd our Nature? As therefore 'tis evident from St *Paul's* ^b Epistle to the *Philippians*, that if He, who was in the form of God, had not taken on him the form of a Servant, we could not have been redeem'd here, nor glorify'd hereafter; So we learn from the words of the *Psalmist*, that, unless God the Word had receiv'd, in our Nature, and for our Sakes, the Unction of the Holy Ghost, tho' himself gives the Spirit, we could not have been Partakers of the Spirit, nor obtain'd it's Sanctification. His receiving of it deriv'd it upon us. His Human Nature was first sanctify'd by receiving it; and ^c *of his Fulness have we all receiv'd*, even the Grace and good Influences of the same Holy Spirit.

§. 51. Those Words of the 45. *Psalms* v. 7. *Thou lovest righteousness and hatest iniquity*, our Adversaries would also mould into a Proof of the Mutability of the Word; Whereas that very Text rightly understood affords a good Argument of

^a John c. 1. v. 14. ^b Phil. c. 2. v. 6. ^c John c. 1. v. 16.

the contrary. The Mutability and Unsteadiness both of the Nature and Behaviour of Created Beings, among whom, as we have observ'd before, ^a some have transgress'd the Law, and others have not obey'd it, and it often happens, that He, who is a good and honest Man at one Time, is a Villain at another, makes it absolutely necessary, that He, who was to be unto us and for us an Example and Instance of perfect and entire Obedience and Goodness, should be Immutably Just and Good. The Reasonableness of this Assertion discovers its self thus. There was a Change in the First *Adam*, which Change was Sin, and by that Sin Death enter'd into the world. 'Twas therefore absolutely necessary, that the Second *Adam* should be incapable of changing, that the Serpent's Insinuations and Temptations, if he should lay the snare for him too, might be baffled and defeated, that we might lay hold of the Immutability of our Lord, as a Shield or a Weapon to guard and secure us against the Efforts of the same formidable Enemy. For, as by the ^a Sin of *Adam* Sin enter'd in and overrun all Mankind, so since our Lord, made Man, has foil'd and conquer'd the Serpent, he has made us Sharers in the great Advantages of that Victory, and enabled our Nature to pursue it; So that every one of us may say in the words of the Apostle, ^b *We are not ignorant of his devices.* Who then but He, who cannot but always love Justice and hate Iniquity because of the Immutability of his Nature, which could not but be the same from Eternity, was qualify'd to be

^a *οὐκ ἔστιν ἁμάρτιας, οὐδὲ ἁμάρτιας.* a Rom. c. 5. v. 12. ^b 2 Cor. c. 2. v. 11.

anointed and sent, for this end and purpose, that by the Stability and Constancy of that perfect Obedience, which he was to perform in our changeable frail Nature, he might condemn and ^a subdue Sin in that Nature, and in his Person capacitate us to fulfill the righteousness of the Law; upon which account we may now say, that we are not in the ^b Flesh, but in the Spirit, if so be that the Spirit of God dwelleth in us?

§. 52. So trivial and groundless are these Imaginations and Objections of our Adversaries; and so little Countenance or Favour does the Holy Scripture afford them; and so certain it is, that the Word of God admits of no Mutability, but is the same from everlasting to everlasting, in Unity with the Father, and as Essentially as the Father. Else how could he be truly Like him? Or how could himself say, that ^c All things that the Father hath are his, if he wanted his glorious Attribute of Immutability? His perpetual and invariable Love of Good and Abhorrence of Evil are not from any Obligation or Fear of Laws, nor attended with a Possibility of placing the Affections otherwise. There is nothing in them of Passion or Infirmary, to be sway'd by any Apprehensions of Inconvenience or Loss; No Ballancing of one Motive or Interest against another. The Strictness of his Judicial Justice and Equity, his ardent Affection and Zeal for the Moral Perfections, and his Power and Prerogative of conferring them, are the Result and Property of his very Nature, as being God, the Eternal Son and Word of the Father. His Loving Righteousness and Hating Iniquity must be understood in

^a Rom. c. 8. v. 3. ^b Ibid. v. 9. ^c John c. 16. v. 15.

a natural or physical Sense, that the One is essentially agreeable, and the Other essentially repugnant, to his Attributes; and 'tis from the same Indefectible Rectitude, that he loves and patronizes Men of Probity and Vertue, but rejects and abominates the Wicked and Disobedient. And this is the very thing we find affirm'd of the Father himself in Holy Scripture, ^a *The righteous Lord loveth righteousness*, and ^b *Thou hatest all workers of Iniquity*, and ^c *The Lord loveth the gates of Zion, more then all the dwellings of Jacob*, and ^d *Jacob have I loved, but Esau have I hated*, and by the Prophet *Isaias* he declares of himself, that ^e he loves judgment and hates robbery. Our Adversaries therefore ought to be so ingenuous and impartial, as either to understand the Son's Love of Justice and Detestation of Iniquity in the same physical sense as the Father's must be here understood, the Son being the express and adequate Image of the Father; or else to interpret the Father's Love of Righteousness and Hatred of Iniquity in the same accidental Sense they do the Son's, and so ascribe Mutability to the Father too; Which would be such rank and flagrant Blasphemy, as, whoever believes the Existence of a God, would stop his Ears against at the first Intimation of it. For this is certainly an Article Fundamental to all Religion, that God's Love of Righteousness and Hatred of Iniquity is not consequent of any previous Comparison or Deliberation in him, or of any thing that should imply the least Possibility of making an erroneous Choice between the one and the other.

^a Psalm 11. v. 7. ^b Ibid. 5. v. 5. ^c Ibid. 87. v. 2. ^d Malachi c. 1. v. 2, 3. ^e Rom. c. 9. v. 13. ^f Isai. c. 61. v. 8.

For this Sort of Love and Hatred can belong only to finite and created Beings. No; 'tis from that essential Justice with which God acts as the Judge of all the Earth, that Goodness and good Men are his Favourites, and the Wicked and their Deeds his Aversion. And must not He, who is the genuin and adequate Representation of his Father, be conceiv'd to love and hate in the same Sense and Manner as his Father? He that is truly Such must be perfectly of the same Nature with his Father; Tho' such is the Blindness and Stupidity of *Arius's* Disciples, that they can neither find out this, nor indeed the Truth and Meaning of any thing else in the Holy Scriptures. When they are bewilder'd and lost in the Rovings and Deliriums of their own disorder'd Imaginations, presently they fly to Scripture, and hope to find Countenance and Remedy there. But here they lose their Way, and travel in the Dark, as much as before; For missing the true Sense of the Text, and squaring the Comment to their Opinions instead of Opinion to Comment, they give no quarter to the Divine Oracles, but use them inhumanly, and, as far as lies in their Power, make them confront and deny themselves. And therefore as often as they appeal to them or quote from them, that Rebuke of our Saviour ought to be apply'd to them; *a* *Ye do err, not knowing the Scriptures, nor the Power of God.* Or if they are fortify'd against this Reproof, let them remember the Command of our Lord, (and reflect with Confusion how deeply they are concern'd in it) *b* *Render unto Man the things which are Man's, and unto God the things that are God's.*

a Mat. c. 22. v. 29. *b* Ibid. v. 21.

§. 53. But, say these learned Textuaries, do not we read thus in the Proverbs of Solomon, ^a *The Lord ' created me the beginning of his ways, in order to his works?* And does not the Author of the Epistle to the *Hebrews* inform us, that he was *Made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they?* And a little after; ^b *Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that Made him.* And again, say they, does not St *Peter* assure the *Jews*, that ^c *God had made that same Jesus, whom they had crucified, both Lord and Christ?* These passages of Scripture they wrest and turn and torture, so boldly misapplying them as to make them teach and prove, that the Word of God is a meer created Being, and deluding other weak People as well as themselves, by over-looking and rejecting the rational and true meaning of the Text, and by the Sound only of the words insinuating and chanting-in the venom of their Heresie. Did they rightly understand the sense of those Places, 'tis to be hoped they would not thus attack the Divine Majesty with them. Or if they are resolv'd to follow the example of *Caiaphas*, and, with the *Jews*, not to understand, that the ancient Scriptures foretold, that ^d *God himself was to come down from heaven, and sojourn in our nature upon earth; then let them forbear to make any pretended advantage of the Apostolick Writings, whose Authority the Jews have no right to make*

¹ The ancient Copys read, as we find it in the *Alexandrian*, *Κόλασ*
ἡμεῖς μὲ ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ. ^a Pro. c. 8. v. 22. ^b Heb.
c. 3. v. 1. ^c Acts c. 2. v. 36. ^d Zech. c. 2. v. 10.

use of. Or if they had rather list under the Banner of the *Manichees*, and will deny the Word was made Flesh and dwelt among us in our Nature; then they must confess, that their Text out of the Proverbs makes directly against them, as it utterly confutes and confounds the *Manichees*. But if either the Fear of losing Preferment, or the Shame of incurring Disgrace and Infamy, restrains them from denying the Incarnation of the Word, which is so plainly asserted in Scripture; Let them consider, that, if they will not apply these Passages in the true and genuin Sense of them to the Nature and Advent of the *Messiah*, they will be under a Necessity in reason to deny, that our Lord was made Man. For to confess he was so, and yet to boggle and be confounded at those places of Scripture which prove it, and to pervert and distort them, only because they will not serve their turn, is a Practice very unworthy of a Christian and a Man of Honour.

§. 54. *He was made a little lower than the Angels*; That is the Text that comes first under consideration. And here the same Rule of Interpretation ought to take place, by which we should govern our selves in finding out and determining the Sense of all other places of Scripture; That is to say, we are carefully to observe, Upon what Occasion the Apostle speaks, Who is the Person he speaks of, and for What End and Design he speaks; because a Mistake, wilfull or otherwise, in all or any of these particulars, may betray us into a very wrong Construction. 'Twas a judicious and wise Question of the *Eunuch* to St *Philip*, *I pray thee of whom speaketh the prophet this?*

of himself, or of some other man. He was afraid of mistaking the Person, that was meant in that place of Scripture, and so of misunderstanding it. Agen; when the Apostles were curious to know the time when those Futurities our Saviour told them of were to come to pass, they press'd this Enquiry, ^a *When shall these things be? and what shall be the sign of thy coming?* And no less inquisitive were they about the time of the End of the World, when they heard their Master discoursing upon that Subject, for fear they should fall themselves into any wrong Notions or Expectations about that Matter, and afterwards draw others into the same Mistake. Accordingly the Answer, which our Saviour ^b gave them, was a very good ground for the Apostle to rebuke the *Thessalonians* for their Error in this Point, and to set them right. When a Commentator is able rightly to answer such Questions as these to himself, there is no fear of his making the Text fall foul upon the Faith. But if he happens to make a false step here; 'tis a thousand to one, but he bulges upon Heresie. This was the Rock that *Hymeneus* and *Alexander*, and the foolish *Galatians* unhappily split upon. The former antedated the General Resurrection; the latter insisted on the Necessity of Circumcision after it's Expiration. As grossly are the *Jews* mistaken about the Person of the *Messiah*. They suppose he is to be no more than one of their Prophets, alledging *Deut. c. 18. v. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.* And this Prophet they suppose to be the Subject of that astonishing Prediction, ^c *Behold a virgin shall*

^a Mat. c. 24. v. 3. ^b Ibid. v. 36. ^c Isai. c. 7. v. 14.

conceive, and bear a son, and shall call his name Immanuel; ^a Which being interpreted, is, God with us. And because they will not admit, that St Philip was right as to the Person who ^b was led as a sheep to the slaughter, they will have it, that the Party Suffering must be Isaias himself, or some other of the Prophets.

§. 55. And as these new Impugners of our Lord's Divinity tread in the footsteps and follow the clue of the *Jewish* Unbelievers, so they plunge themselves into as desperate and damnable an error. For had they duely and distinctly attended to those three important Particulars, the Person, the Thing, and the Time, of which the Apostle is there speaking, they had not thrown themselves headlong into this dreadful Abyss of Atheism and Blasphemy, by interpreting what the Scripture asserts concerning our Lord's Human Nature, as if 'twas to be apply'd to his Divine. And this every One will be soon convinc'd of, that gives himself the trouble to cast his eye back upon the Context. The Apostle's Discourse begins thus; ^c *God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Then at verse 3. When he had by himself purged our sins he sat down on the right hand of the Majesty on high: being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they.* 'Tis plain here, as to the Article of Time, that the Apostle is speaking of that Time, in which God reveal'd Himself and his Will to us by his Son, and in which the great Expiation and Attonement was made for our Sins.

^a Mat. c. i. v. 23. ^b Isai. c. 53. v. 7. ^c Heb. c. i. v. 1.

Now when was it, that God thus spoke to us? when was it, that this Attonement was made? when was it, that God became Man? unless after the times of the Prophets, in the latter days. Moreover; It must be consider'd, that as this late Dispensation of the Gospel is the Subject here of the Apostle's Discourse, 'twas natural for him to begin with telling us, that God had also communicated his Will to the World in the earlier Ages by the mouth of the Prophets. The Apostle's Argument therefore runs in this Climax or Gradation; There is first the Ministration of the Prophets, secondly, the Promulgation of the Law by Angels, and thirdly, the Incarnation and Messiahship of the Son. Whence it appears, what was the Occasion, and is the true Import of those words, *Being made so much better then the Angels*. For taking these Observations along with us, we cannot but see, that his meaning is this, that the Ministry of the Son is so much more excellent than the Ministry of God's ordinary Servants, as the Nature of the Son is than their Nature. He distinguishes between the two Dispensations, the Legal and the Evangelical, demonstrating to the *Jews* how much the former is inferior to the latter; which is the drift of those words, *Being made so much better then the Angels*. He does not say, he was made Greater or more Honourable; for That might have given occasion to us to think him of the same Nature with them. But his word is *ὑπερῖον*, Superior, more Excellent and Sublime, in his Nature. A word which admirably expresses the infinite distance of his Essence from that of all created Beings. The same word is used in other places of Scripture to signify a vast difference

rence in Nature between one thing and another. Thus in the 84th *Psalms*, v. 11. One day in the Courts of God is said to be Better, infinitely more to be valued, than a thousand elsewhere. *Solomon* uses the same word in the same acceptation, applying it in a Comparison between things of a distinct and foreign nature, ^a *Receive my instruction, and not silver; and knowledge rather than choice gold, for wisdom is better*, *κρείσσων*, of a more exalted and glorious nature, *then rubies*. Will any One confound the nature of Wisdom with the nature of Stones? Does Wisdom consist of Parts? nay, of Earthy parts? Is there any Affinity between the nature of the Celestial Mansions, and our habitations and tabernacles here of Clay? Are Spirits and Eternity allied to Extension and Mortality? The Prophet, 'tis plain, was sensible of a very wide difference between them; ^b *The eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house, and within my walls, a place and a name better then of Sons and of daughters*. How better? Why, *I will give them an everlasting name that shall not be cut off*. As little is the Nature or Essence of the Son of God to be compar'd with that of Angels; and consequently the Excellency the Apostle here mentions, must be understood, not in a Sense of Comparison, but of Distinction, as denoting the infinite distance and disparity between the Nature of the Son and the Nature of Angels. And the Apostle himself gives us this very explication of the word *κρείσσων*, when he calls the one the Son and the other the Servants of God. The Son, as being such, sat

^a Prov. c. 8. v. 10. ^b Isai. c. 56. v. 4, 5.

down on the right hand of the Majesty on high; The Angels only stand round his Throne, and receive and execute his orders and commands.

§. 56. Thus our Adversaries may see, that this Place of Scripture is so far from favouring their Opinion of the Son's being a Creature, that it plainly distinguishes and exempts him from the highest and consequently from every Order of Created Beings, declares him of one Substance with his Father, and places him in his Bosom. The word *Made*, which these Gentlemen think so much their Friend, does by no means imply, that the Nature of the Son was Made or Created. Had no other word been join'd with it, the *Arians* might then somewhat plausibly have put such a Construction upon it. But first, the Son had been mention'd before in the Context, and such things said of him as plainly distinguish his Nature from that of the Creatures; and secondly, the word *Made* is not Absolute, nor stands by itself, but is join'd, both in Place and Construction, with the word *More excellent*, and can indeed signify nothing, if separated from it. After the Apostle had declar'd this Person to be the true and genuine Son of God, he might, without giving any ground or occasion of Mistake, very well say, ' that he was made more excellent, i. e. that he was and is so. For in speaking of Things Begotten there is no danger of Misconstruction, if we say they were Made, or they became So and So; But on the other hand, of Things Made, which are only the External Workmanship or Manufacture of him that makes them, it cannot be said in any Philosophical Sense, that they are Begotten. 'Tis

ἵ ἵσται τὰς μακαρίας καὶ ὅτι ἐστὶ κρείττων λόγι.

true,

true, Allegorically and Improperly we may be said ourselves to be begotten of the truly begotten Son of God: Not that we derive our Nature or Being out of his, but only as we are made Spiritual Partakers of his Grace. Instances of this Distinction occur frequently in Holy Scripture, which either applys the word Made to Things Created or Form'd, whether by God or Man; Thus ^a *All things were made by him, and without him was not any thing made, that was made*; and ^b *In wisdom hast thou made them all*; or to Persons Begotten; Thus 'tis said, ^c *There were Born* (in the Original, *there were Made*) *to Job seven sons and three daughters*; and, ^d *Abraham was an hundred years old, when his son Isaac was Born* (in the Original, *was Made*) *unto him*; In the Writings of Moses we find the same expression, ^e *If any man has sons Born* (in the Original *Made*) *unto him*. Upon the whole then, as certainly as the Son is to be distinguish'd from the Creatures, and is the proper and essential Offspring of the Nature of his Father; so certainly our Adversaries have lost their Aim in insisting so much upon the word *Made* in the Text before us. If the Shame of this Defeat should drive them to another Subterfuge, and put them upon a necessity of asserting, that there is no more than a Comparison or Distinction of Dignity and Eminence imply'd in this Text, and that 'tis of the nature of Comparison, that the things compar'd should agree in Kind or Species; This will oblige them to ascribe the Nature of Angels to the Son: And then the Question is, Whether or no they will

^a John c. 1. v. 3. ^b Psalm 104 v. 24. ^c Job c. 1. v. 2. ^d Genes. c. 21. v. 5. ^e Deut. c. 23. v. 8.

blush to subscribe the Faith, and own the Doctrines, of *Valentinus*, *Carpocrates*, and all that Gang of Hereticks. For 'tis notorious that *Valentinus* affirm'd, that *Christ* and the Angels were of one and the same Nature; and *Carpocrates* asserted, that the World was made by the Angels. Very probably they have taken a liking to such Divines as these, and are hardy enough to speak out as plain as they, that the Son of God is no better than a Cherub.

§. 57. If they'll be pleas'd ingenuously to make this discovery, then let them compare their Doctrine with that of the Holy *Psalmist*, ^a *Who is like unto the Lord among the Sons of God?* and ^b *Among the Gods there is none like unto thee, O Lord;* and reconcile theirs with his if they can. But what if it were true, that Comparisons only lie between things of the same kind, and not between things of a different nature? Let it be, as it is, a gross absurdity to compare God with Man, Men with Beasts, Wood with Stone, because there is a wide Specifick Difference between them. Yet still this is true, that God cannot be compar'd with any thing else. Man may be compar'd with Man, Wood with Wood, Stone with Stone; But in this Comparison not such a word as *κρείττον*, which signifies a superiority of nature would be used, but only such Comparative Adverbs as *μᾶλλον* or *πλείον* implying More in Quality or Larger in Quantity. Thus *Joseph* was more fair than his Brethren; *Rachel* more fair than *Leah*. Thus ^c *one Starr differeth from another Starr in Glory*, but not in Nature. The ex-

^a *Ἐσ ἡσὶς Θεὸς*; according to the *Alexandrian* Copy. ^a Psalm 89. v. 6. ^b Ibid. 86. v. 8. ^c 1 Cor. c. 15. v. 41.

cellency or preeminency of Nature, imply'd in the word *κρείττον*, is only such as supports a comparison between things of a different Nature; as Wisdom is affirm'd in this Sense to be better than a Stone, i. e. of a Nobler Nature. Had the Apostle worded himself thus; The Son does so much take place of the Angels, or the office of the Son is so much higher than that of the Angels; Such a Comparison as this of the Son with the Angels might have given our Adversaries some pretence for the sense they would obtrude upon him. But when he tells us, that he is a more Excellent Being, and that he is no more an Angel than a Servant is a Son; Is not this a clear and Essential Distinction between the Nature of the Son and that of Angels? Again; When he affirms that the Son laid the foundation of the Universe, and created all things, he assures us that the Son is a distinct Being from whatever was created: And if so; Who dares compare, or imagin a resemblance of, an Uncreated Being with any Created one whatsoever? But if the evidence of this Argument will not work upon them neither, let them at least yield to the convincing Expressiveness of those words of the Apostle, *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* and, *Of the Angels he saith, Who Maketh his Angels Spirits, and his Ministers a flame of fire.*

§. 58. Thus we see Created Things are only said in a proper Sense to be Made, and are called the Workmanship and Production of the Divine Power; Whereas our Apostle, when he comes to speak in the next verse, of the Son of God, has

^a Heb. c. i. v. 5, 7.

not one word of his being Made. On the contrary, he magnifies and celebrates, in very devout terms, his Eternity, Creatorship, and Universal Dominion; ^a *But unto the Son he saith, Thy throne, O God, is for ever and ever*; and a little further, ^b *Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest*. Those Men must be strangely blind, that cannot observe here the Creator distinguish'd from his Works, that He that created all things is God, and that these things were of his making and forming, and call'd by him into Being out of nothing. That Expression, *The creature shall perish*, is not here to be literally understood; as if all Created Beings were actually to perish, and drop into nothing. But the purpose of it is to signify the Dependency of their Nature; in that their Existence is of its self Precarious, and only perpetuated for the sake of those Ends, which the Creator has ordain'd they should serve to. Whatever is capable of Dissolution and Annihilation, let him that made it perpetuate it's Existence as long as he pleases, yet is still no more than a thing made out of nothing; and the very Successiveness and Dependency of it's Existence are a Demonstration, that it was not always in Being. Thus the Case stands with all Created Beings; and in these very respects the Son is here distinguish'd from them. His Eternity stands oppos'd to their Successive Duration in those emphatical words, *But thou remainest*. 'Twas impossible that he should perish or cease to be, because he never was made or begun to be, but subsists upon the Self-Exi-

^a Heb. c. 1. v. 8. ^b Ibid. v. 10, 11

stency of his Infinite Power. Having that Supreme Principle in his Nature, he cannot, without the grossest repugnancy to common Sense, be said or suppos'd to have been out of Being, 'till such time as he was Begotten. No; he must have co-existed in an Essential Unity with his Father from Eternity. And if the holy Apostle, in this Epistle to the *Hebrews*, had not thus effectually cut off our Adversaries from all these perverse Cavils and Fallacies; yet his other Epistles, and indeed the Strain and Tenor of the whole Scripture, are never to be reconcil'd with the Glosses these Men of fruitfull Invention put upon them, and the new Mythological notions they would squeeze and extort out of them. But in the place above the Apostle has deliver'd himself very plainly, and we have copiously shewn from that and other passages of Scripture, that the Son is Begotten of the very Nature and Substance of the Father; that he was the great Creator and Maker, and that all things else were his Work; that he is the Brightness of his Father's Glory, his Word, his Adequate Image or Character, and his Infinite Wisdom; as on the other hand, that all Created Beings whatsoever were in perfect Subjection to the Dominion of the Blessed Trinity, subsisting at it's pleasure, and serving the purposes of it's Almighty Will. The direct Consequence is, that the Nature of the Son is infinitely Superior to That of the Creatures, and that it is indeed the very same with That of the Father. Accordingly 'tis to be observ'd, that when our Blessed Saviour declares, * that his Father is greater than he, he does not use the word *κρείττων*, whence

* John c. 14. v. 28.

it might have been concluded, that his Nature was distinct and separate from that of the Father; but the word *μετ' αὐτον*, expressing a Priority, not in any order of Time, and a Preeminence, not as to plenitude and perfection of Essence, but in consequence of the Eternal and Ineffable Generation. And that very word *μετ' αὐτον* implies that he is indeed of the same Nature with Him, who is greater than the Son in that Essence.

§. 59. Those words, *Being made so much better than the Angels*, cannot carry in them a Comparison of Natures between the Uncreated Word and his Created Works; For they admit of no Comparison with one another. But That which 'tis certain the Apostle had then in his view, was the Incarnation of this Word, and the Evangelical Oeconomy. The Comparison he was making lay between the Instruments and Ministers of the first Covenant, and the great Administrator of the Second. He observes that the Excellency Significancy and Grace of the latter was, in proportion, as much greater and more abundant than that of the former, as the Conduct and Agency of the Son of God is more Venerable and Efficacious than the Service of Angels. The Servants of the Householder were no further impower'd, than to demand and receive the Fruits of the Vineyard; 'Twas the Prerogative of the Son and the Lord to deal with those wicked Usufructuaries according to their demerit, and to transplant the Vines. To this very purpose is the beginning of the next *chap.* which furnishes a further Proof of the Distinction and Distance we assert between the Nature of the Son and the Nature of the Creatures. The Apostle's words are these; *Therefore we ought*

to give the more earnest heed to the things we have heard, least at any time we should let them slip. For if the word spoken by Angels was steadfast, and every transgression and disobedience receiv'd a just recompence of reward; How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirm'd unto us by them that heard him?

Had the Son been only one of God's Creatures, his Nature must have been perfectly upon a Level with theirs. And if so; How could Rejection of his Revelations, and Disobedience to his immediate Commands, deserve a severer Punishment, than the Obstinacy and Rebellion of Men against the Declarations and Precepts of God's Embassadors in the times before him? We find no manner of Distinction made between the several Revelations communicated, either by different Angels, or different Prophets; no Distinction either as to excellency of nature, or degrees of penalty. In the old Law the manifold communications of God's pleasure were not so many different Dispensations, one of higher Authority than another; the Sanctions of it were of equal Dignity, the Punishments of one kind. But our Blessed Lord, being not a Creature, but the Word and Son of his Father; the punishment of rebellion against his Administration ought to be as much severer, than that of opposition to the Authority of God's Inferior Ministers, as his Nature Offices and Operations are more excellent than theirs. Our Adversaries therefore would do well to consider the singular Dignity and Efficacy of the Grace resulting from the Dispensation of the Son; and the knowledge and consideration of these are alone enough to convince them, that the

Son

Son cannot be a Creature, but that he is Essentially and Substantially in the Father, and the Father in him. Let them remember what the Apostle has told them, that the Law promulg'd by Angels made nothing perfect; that this was not to be done, but by the bringing in of a better Hope, the Mission of the Word and the Establishment of the Gospel. The glorious Analogy of Counsels and Train of Events, which the Father had determin'd, was imperfect and uncompleat, 'till the Son came and finish'd it. Death reign'd from the time of *Adam's* Transgression to the Expiration of the *Mosaick* Oeconomy. Then came the Word of God, and conquer'd and slew this Tyrant: In consequence of which we now no longer die in *Adam*, but obtain Eternal Life in *Christ*. Once more; The Region or Territory of the Law was Narrow; no wider than from *Dan* to *Beersheba*; ^a *God was only known in Juda*. The Sound of the Gospel is gone forth into all Lands, and the whole Compass of the Globe is fill'd with the Knowledge of God. All the inhabited parts of the Earth have receiv'd these glad Tidings from the lips and pens of Apostles and Disciples. And we now see accomplish'd that glorious Prophecy of *Isaiah*, ^b *They shall all be taught of God*. There was only Symbol Type and Figure in the Course of the Legal Polity: But the Truth, the Reality of Things is now come, as the same Apostle afterwards observes, and illustrates it in this Epistle, ^c *By so much, says he, was Jesus made a surety of a better testament*; again, ^d *But now hath he obtained a more excellent mini-*

^a Psalm 76. v. 1. ^b Isai. c. 54. v. 15. ^c Hebr. c. 7. v. 22. ^d Ibid. c. 8. v. 6.

stry, by how much also he is the mediator of a better covenant, which was established upon better promises. ^aFor the Law made nothing perfect, but the bringing in of a better hope did; and again; ^bIt was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. In all which places, and indeed in the whole chain of this Epistle, the word *ὑπερῖον* (better and more excellent in Nature) is apply'd either immediately, to our Lord himself, and so distinguishes his Nature from that of Created Beings; or else to what was done by him, or relates to him, in consequence of his being truly God. Thus his Sacrifice of Himself, and the blessed Hope, which stands firm upon that foundation, and the Promises that are made to us thro' him, are all *ὑπερῖονα*, not better in Degree, but quite of another Kind from and much Nobler than any other Sacrifices, or the Benefits and good Fruits of them; which they could not be from any other cause, or in any other respect, unless He, who thus sacrific'd himself, and procur'd us these Privileges and Felicities, was of a nature absolutely distinct from and infinitely superior to that of Created Beings.

§. 60. To proceed; The words, *He was made Surety*, point directly to his Suretiship for Us. Now as 'tis certain he became our Surety by virtue of his Human Nature, and accordingly we ascribe his being so to him as Man, that is to say, as so far a Created Being; so the word *Made* here must be understood in this Sense, that he was made Man, and as Man our Surety. And This alone

^a Hebr. c. 7. v. 19. ^b Ibid. c. 9. v. 23.

may suffice to let these obstinate and perverse Corrupters of the Faith understand that the *Fucus* they would spread upon the Divine Oracles is easily wash'd off. St *Paul*, who very well knew and as expressly declares our Blessed Lord to be the very Son of his Father, his Essential Wisdom, the Brightness of his Glory, and the genuine Image of his Person, cannot be suppos'd in those other Places, where he says he was made This or That, to mean, that his Nature or Essence was Made or Created. But the thing which this Expression has a direct aspect upon, is the nature and execution of his Office; his Province and his Method of effecting the Overthrow and Extinction of Death. 'Twas this great Enterprize and Victory, which render'd his Ministration so much more glorious in the nature of it than those that preceded it, because *a* *What the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinfull flesh, and for sin (or by a sacrifice for sin) condemned sin in the flesh;* thus delivering our Nature from the Chains and Captivity of Guilt, out of that Dungeon of Iniquity, into which not a single Ray of Divine Light or Grace could enter, till he was pleas'd to qualify this Flesh of ours for a Union with his Divinity and a Reception of his Grace, and thereby *b* enabled us to walk no longer according to the Flesh, the Natural Man, but according to the Spirit: So that now we may affirm, and joyfully repeat it to our selves, that we are no longer *c* *in the Flesh, but in the Spirit.* *d* *For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* All Mankind had then

a Rom. c. 8. v. 3. *b* Ibid. v. 4. *c* Ibid. v. 9. *d* John c. 3. v. 17.

incurr'd the Sentence of the Law, and were Criminals and Malefactors in the Eye of Divine Justice. The Punishment to be inflicted, or the Satisfying of that Justice, the Word of God most graciously took upon himself; and by undergoing it in our Nature apply'd to our Persons the Redemption wrought by it. And this was the drift and import of that devout Exclamation of St *John*,^a *The Law was given by Moses, but Grace and Truth came by Jesus Christ*. And how much more excellent is the nature of this Grace or Mercy than the nature of the Antecedent Law! and the Reality and Substance of this Dispensation than the Shadow and Phantom of the former!

§. 61. And it was impossible, that this great Work and Ministry, of a nature so very distinct from and infinitely more excellent than any other, should be accomplish'd by any one but the Son of God himself, who sits at the right hand of his Father. Which high Prerogative (I mean of his Sitting there) is also another very Ample and Satisfactory Proof, that he is Substantially the Genuine Offspring of his Father, and that his Divinity is the same with the Father's. If he sits in the Throne of his Father, it must be confess'd, that he is also invested with the same Majesty and Dominion as his Father, and as 'the Father views and (if I may say so) contemplates his own Attributes in the Son, so the Word of God is truly God; and he that sees the Son, sees the Father; and thus they Both are One God. Nor does it follow from his Session at the right

¹ Τῆς ἑνότητος ἵσμεν ἡμεῖς, Οὗς ἐσμὲν ὁ Λόγος &c. Which also bears this construction; *As Revelation has represented him equal in Attributes to the Father, so the Word of God is truly God,* a John c. 1. v. 17.

hand of his Father, that his Father has his Place at the left hand of him. The matter is this; there is nothing of that Infinite Eminency, Precedency, and Dignity, which is proper to the Divine Nature of the Father, that's wanting to that of the Son, according to what our Lord himself declares. ^a *All things that the Father hath are mine.* Thus 'tis that the Father sits inthron'd at the Son's right hand, as well as the Son at the Father's; altho' as to his Human Nature he says of himself in the 16th Psalm, ^b *I have set the Lord always before me: because he is at my right hand, I shall not be moved.* Hence 'tis evinc'd yet further, that the Son is in the Father, and the Father in the Son. The same place or post of Preeminence and Majesty is common to them both; And even while the Son sits at his Father's right hand, the Nature of the Father is in the Son. The business and employment of Angels is Ascending and Descending, and as Menial Servants to move and act at the Discretion and according to the Commands of their Master. Now one of those Commands is, that ^c *All the Angels of God should adore the Son.* The blessed Angels, whenever they are delegated or sent forth with any Commission or Revelation, deliver themselves in such Terms as these, *I am sent unto thee, and, the Lord hath so and so commanded:* Whereas the Son, tho', as Man, he says he is Sent, and came down to do the Work and execute the good Pleasure of his Father, yet, as the Word and Express Image of God, he declares as explicitly, ^d *I am in the Father, and the Father in me;* ^e *he that hath seen me, hath seen the Father;*

^a Joh. c. 16. v. 15. ^b y. 8. ^c Hebr. c. 1. v. 6. ^d Joh. c. 14. v. 10.
^e Ibid. v. 9.

and,

and, * *the Father that dwelleth in me, he doth the works.* For those miraculous Works, wick were so gloriously visible in the Person and Ministry of *Christ*, were the Effects and Operations of the Father's Omnipotence. And the bare consideration of This ought to silence our Adversaries, and make them hide their faces for ever. But if still they will be struggling to keep their hold of the Expression, *Being made better*, and will not understand it in the Sense of *Becoming* or *Coming to be*, nor be brought to confess the truth of our Construction, that the term *Better* bears no relation to the Nature of the Person, but only to the Nature of the Ministration or Oeconomy; if still they'll be positive in it, that the Word was Made or Created in a Physical Sense, because he became more excellent in a Theological; if all our Labour hitherto upon this Head is lost; We will throw this Argument into another Form, and shall have the patience to lay it new-stated before them, if they will have the modesty to attend to it, as it runs thus.

§. 62. If the Nature of the Son is indeed no more than Angelick; then let him be said to be Made in the same sense as the Angels; let his Essence be no better than theirs. If the Son is only an Angel, let all the Angels be Sons too, and all sit together inthron'd at the right hand of the Father; or else let the Son, as a Ministering Spirit, stand and bow before the Throne of God in company with his Brethren, and let him be a Servile Messenger, as they also are. But then what becomes of all those plain and express Discriminations, by which *St Paul* has distinguish'd

a John c. 14. v. 10.

him from whatever is created? Could he conceive the Son to be an Angel, while he was asking that Question, ^a *Unto which of the Angels said he at any time, Thou art my Son?* God tells us, that the Son created Heaven and Earth, and that the Angels themselves were the Work of his hands, that the Son sits upon one Throne with the Father, that the Angels incompass that Throne, as the Domesticks and Retinue of the Divine Majesty. And will any One be still so hardy, as to interpret the *being made better* of the Substance or Person of the Word, and not of the Ministry, which he took upon him as Man? For the Second Person of the Blessed Trinity assum'd our Nature, and in that Nature, by vertue of that Union, he became as much a more glorious Administrator of his Father's Will than any of the Angels, and accomplish'd a purpose of God as much more stupendious than what any Angel could have done, as the Condition of a Son is superior to that of a Servant, and the nature of a Creator to that of a Creature. For Shame then let us hear no more of this new Gloss upon the *being made better*. His Divine Nature was not made or created any thing; but his Human nature Personally United with it was created and constituted the blessed *Messiah*. And if any one desires to know, how there could be any Addition of Excellency to that Person, in respect of his Office, to whom there could be none, in respect of his Divine Nature; we have enlarg'd more than enough in answer to that Question, and they that propose it, ought in modesty to withdraw it. But if there is no other way

^a Hebr. c. 1. v. 5.

of bringing those Men to reason, it may be proper to try yet another method to confound them, and that shall be to observe to them, that such expressions as these, which they object against the Divinity of the Son, are us'd in Scripture of the Father himself; Which were enough, one would think, at least to abash them and seal up their lips, if not to bring them to some sense and acknowledgment of their dark Ignorance and dreadful Error. 'Tis the Prayer of the *Psalmist*,^a *Do thou become unto me (γενοῦ) my strong Rock (my Protector, O God) an house of defence to save me*; And again, ^b *The Lord becomes (ἐγένετο, is made) a refuge for the oppressed, a refuge in time of trouble*; Besides many other parallel Places. Will our Adversaries tell us that these passages are to be understood of the Son? If they will, I will grant they so far think very right. But then let them confess withal, that the Person here call'd upon for Assistance and Refuge was, not a Created one; and therefore that the words *Made* and *Became*, either in these or other such Places of Scripture, ought to be understood of his Corporeal Presence; As indeed he was made most remarkably our Deliverer and House of Refuge, when himself bore our Sins and our Punishment in his own Body on the Tree, and thus graciously invited all Men to the benefit of his Transactions and Sufferings; ^c *Come unto me all ye that labour and are heavy laden, and I will give you rest.*

§. 63. Well then, Will they rather choose to interpret the word *Made* or *Became* here of the Father, and argue from the *γενοῦ* and *ἐγένετο*, that

^a Psalm 31. v. 2. ^b Ibid. 9. v. 9. ^c Mat. c. 11. v. 28.

God the Father too is a Made or Created Being, as they did before from *γενόμενος*, that the Son is so? Will they venture to wedge themselves in thus fast in a retreat of madness and nonsense? Why not, after they have let their Understandings and Consciences loose to invent such abominable Tenets, and vindicate such ridiculous Positions, concerning the Nature of the Son? The same expressions, which they alledge for the Son's being a Creature in one part of Scripture, will oblige them in another to deny the Divinity of the Father, if they will inferr consistently. Almighty God forbid, that such monstrous execrable Constructions and Consequences as these should enter into the minds or hearts of his Servants. May his Infinite Goodness preserve them from such fatal false Reasoning, as to draw an Argument for the Son's being created from words, that, when apply'd to the Father, must be confess'd not to relate to any Principle or Efficient Cause of Existence, but only to some Part or Act of the Interposition of his Divine Goodness. God is the Same, in the very same manner affected from Eternity in all respects. Men were once nothing, and afterwards receiv'd their Being from his blessed Word and Son, at what time the Father so thought fit. The Divine Nature is Invisible and Inaccessible to all Created Beings whatsoever; but especially to Mankind residing in these lower Regions of Sin and Obscurity. And therefore, when our Weakness and Inability oblige us to beg the Intervention of his Power; when we cannot relieve ourselves under Oppressions and Persecutions, and find it necessary to recommend our Cause to his Protection and Providence; Then he

he makes bare his Arm, and discovers himself at hand to support and succour us, not in any Visible Shape or Appearance, but in very Visible Effects and Manifestations of his great Love to Mankind; Which Love he is pleas'd to express and exert in the Person and Ministration of his Essential Word. Under whatever Capacity, in whatever Denomination or Respect, we stand in need of his Help and Favour, in that he draws near, and makes us as sensible of his Arrival and Presence as if we saw him. Thus he comes as Strength to the assistance of the Weak, as a Safe-guard and Sanctuary to the Friendless and Afflicted, and with these comfortable words he supports the Spirits of the Injur'd and Oppress'd, ^a *Thou shalt cry, and the Lord shall say, Here I am.* Thus we all experience, in what respect, and under what title, God makes himself our Protector and Benefactor. And such he makes himself by the Agency of his Blessed Son, thro' and in whom we receive these Succours and Assistances. And this is as common an expression of the same thing among Men. One Man may fairly be said to Become or be Made a Friend or a Support to another. One Man becomes the Avenger and Punisher of an Injury done to another, as ^b *Abraham* aveng'd the Quarrel of *Lot*. One Man makes himself or his house a Refuge, an Instrument or a Place of Safety and Repose for the entertainment of his persecuted Brother, as ^c *Obadiah* shelter'd and provided for the Sons of the Prophets. Again; One Person may become or make himself generous and hospitable to another, as ^d *Lot* made a

^a Isa. c. 58. v. 9. ^b Gen. c. 14. v. 16. ^c 1 Kings c. 18. v. 4. ^d Gen. c. 19. v. 3.

feast for the Angels. And one Man may make himself a very kind and charitable Neighbour, by relieving the necessities and supplying the wants of others, as *a Job made himself eyes to the blind, and feet to the lame.* We see then there is no absurdity in using this expression of our Friends, Such a one was pleas'd to make himself my Patron and Assistant, Such a one made himself my Protector or my Benefactor; and yet here the Making or the Made has nothing to do with the Nature or Essence, or the Beginning and Birth of the Persons spoken of, but concerns them only under the Relation or Idea of their Services and Good Offices to us. And thus when good Men use the same terms of God, He was Made So or So to us, and, Do thou Make thy self or Become so and so to us, here is nothing to be conceived like a Suggestion or Intimation of any Origination in Time, any Beginning in the Nature of God; Which 'tis the grossest of Contradictions to suppose in it: But all that is imply'd in such expressions is God's relation to us as our Best Friend and Almighty Saviour.

§. 64. No more then need be said to guard and settle the sense of such expressions as these, when apply'd to the Son, *He was made*, and *Be thou made*, or *Do thou become*, and *Being made so much better then the Angels*, to satisfy any candid Man, that it cannot be inferr'd or argu'd from them, that the Word of God was begotten in Time and is only a Creature, and that those Expressions, particularly in the Epistle to the *Hebrews*, relate only and intirely to what he was pleas'd to make himself for our sakes, a Man and a Sa-

viour. For at what time *the Word was made Flesh, and dwelt among us*; at what time he came down upon Earth to perform the great Work of our Redemption; at that time he Became, he was Made, he Made himself our Saviour, our Sacrifice, our Life. The Province or Ministry he undertook for us; and which was so much better than that of Angels, then commenc'd and has from that time continued. He then became our Way to Heaven; He then became our Resurrection from the Grave. To conclude; His being said to be Made so much better than the Angels and the like, is no more a Proof or an Argument, that his Nature had a Beginning and was Created, than that Prayer of the *Psalmist*, *Do thou make thy self to me even God my Protector and my House of Refuge, that thou mayest save me*, is a Demonstration, that the Nature of God the Father was Created. And the Sense of the former *Made* is as evidently restrain'd and limited to the Incarnation and Human Nature of the Son, and the Character or Capacity, which he took upon him in that Nature, as the Sense of the latter to the Providence and Benevolence of the Father. And how ungratefully soever the Children of *Arius* shall think fit to abuse the Goodness of the Father, and the Condescension of the Son; how peevishly and perversly soever they are resolv'd to persist in these detestable Notions; God forbid any good Christian should follow such Guides and Interpreters.

John c. I. v. 14.

THE SECOND
ORATION
AGAINST THE
ARIANS.

§. 1. **I** HAD flatter'd my self, that the Arguments I had brought in Vindication of the Catholick Doctrine, and the Falsities and Absurdities I had prov'd upon their Positions and Inferences in my former Discourse, would have been sufficient to stop the mouths of these *Arian* Fanaticks for ever, and make them sensible of, and sorry for, the Blasphemies and Impieties they had conceiv'd, and utter'd against the Lord that bought them. But alas! 'tis no such easy matter to bring them to Blushes and Retractions. Their beloved Vomit and Mire they will not forsake, 'till their Inventions are grown quite barren, and not a single Fallacy is left them to brandish against the Truth. Thus have they seiz'd on those two Texts, ^a *The Lord created me the beginning of his ways, in order to his works*, and, ^b *Who was faithfull to him that made him*, and would make them assert the

^a Prov. c. 8. v. 22. ^b Heb. c. 3. v. 2.

Son of God to be a Creature: Had not their Understandings been, I will not say, Obscur'd or Darken'd, but Extinct and Lost, what we have urg'd before from the plain Authority of Scripture must needs have convinc'd them, that the Son of God is not a Being made out of nothing, and that there is not the least Affinity of Nature between him and any Created Being whatsoever. God cannot be made; 'Tis the height of Blasphemy and Nonsense to say he can. Beginning of Existence and Coming out of nothing into Something belongs only to Creatures. But because, rather than they will be wean'd from their Bigotry and Fondness for their own *Discoveries*, they continue the Struggle by misconstructions of these and such like Places of Scripture, which in themselves are pregnant with Sacred Truths, but are violently twisted and wrack'd by these Men to be brought, if 'twere possible, to a Conformity with their Notions; What can we do better, than to examin and settle the true Sense of these Passages, not only for establishing the Minds of Orthodox Men, but for the better exposing the Adversarie's extream Ignorance and Unapprehensiveness of the first Principles and Elements of Christianity, which has led them blindfold into the same Species of Infidelity, in which the very *Jews* lie immers'd, and out of which, One would think, they might recover themselves, by only remembering those few words of Scripture, ^a *In the beginning was the Word, and the Word was with God, and the Word was God.* Which Blessed Word, when, according to the good Pleasure and Appointment of the Father, he became Man, might very truly

^a John c. I. v. I,

be said, in the words of the same Apostle, to be ^a *Made Flesh*, and in the words of Another to be ^b *Made both Lord and Christ*. Of the same Person, in the same respect, 'tis undoubtedly true, that ^c *the Lord Created him the beginning of his ways, in order to his works*; That he was ^d *Made so much better then the Angels*; That he ^e *Emptied or Made himself of no reputation, and took upon him the Form of a Servant*; and That he was ^f *Made the Apostle and high Priest of our Profession*. These and several other like Passages of Scripture have one and all the same sense and meaning, exactly and harmoniously consonant to the fundamental Doctrine of the Son's Divinity, at the same time that they are worded in the common Language and Phraseology of Men, and are applicable to our Blessed Lord, only in consequence and regard of his Incarnation and Humanity. And to this single and obvious Distinction or Answer our Adversaries ought to Surrender without more adoe. But since they will not; since those words of the Apostle, (to begin with them) *Who was faithfull to him that made him*, are so blindly and inconsiderately urg'd by them to prove the Word of God to be a Creature; I think it proper to take the same Method for disarming them of this Text, that we have made use of before; To let them for once enjoy their own Interpretation, and then shew them what horrid and monstrous Consequences flow inevitably from it.

§. 2. Suppose therefore, that the Word is not the genuin and Essential Son of God; What must he be call'd then? The Answer is plain, A Crea-

^a John c. 1. v. 14. ^b Acts c. 1. v. 36. ^c Prov. c. 8. v. 22. ^d Hebr. c. 1. v. 4. ^e Philip. c. 2. v. 7. ^f Hebr. c. 3. v. 1, 2.

ture; And whatever we find affirm'd of the Creatures as such in the Holy Scripture must be equally applicable to them Both; And so he must no longer be God's Only Begotten Son, Word, and Wisdom; And so God himself must no longer be a Father, but only a Creator; And so a poor created dependent Being must adequately and exactly represent those Infinite Attributes, which are consider'd in God as such; The glorious Fecundity of his Nature must cease, and his Word, his Wisdom, the express Image of his Person, must be of a nature as distant from his as Finite is from Infinite. If he is not the Son of his Father's Substance, he cannot be the express and adequate Image of his Person. Nay if he is not thus his Son, let me see you prove if you can, that God himself is a Creator. All things, whatever were or are made, the Father communicated Being to by the Operation of his Word and Wisdom, and without that nothing was made that was made. If then he has no more Word and Wisdom than you *Arians* are pleas'd to let him have; I am sure his Nature is destitute of That, in which and by which he assures us he made all things. Let our Adversaries be so hardy as to detract that most glorious perfection from the Divine Nature, its Fecundity; let them represent the Majesty of God, as a Light without Rays, and as a Fountain without a Stream; Will not this content them without denying his Power of Creation too? What shame and confusion ought to cover the faces of those Men, who endeavour to deprive the great God of so glorious a Perfection of his Divine Nature, and make the meer Operations of his Will, not only
Equal

Equal, but Superior and Antecedent, to the Eternal Properties and Essentials of his Being? As if it were not most certain, that he must be a Father before he could be a Creator. He was not a Creator, till he gave Being to those things which had none before, and afterwards had only such a one as was altogether foreign to and remote from His that made them. But he must have been a Father before, even from Everlasting; because his Son could not be properly and truly his Son, unless he were of his very Substance, which Substance is from Everlasting. How great an injury and indignity do these People offer to the Divine Honour and Immensity, while they consider and own God as the Author of no other Being than what was once nothing, and made something only by an Act of his Will; And not as the Author or Fountain of any perfect Being in and from his own Nature, and antecedently to any Elective and Arbitrary Energy? His Natural or Physical Communication of Existence, which is the Foundation of his Paternity, must needs have been Prior to that Voluntary one, which constituted his Creatorship. If then he had not antecedently that Principle of the Natural Communication of Being, which these thoughtless Philosophers would strike out of his Nature; How could he at all exert himself in that Inferior Communication of Being, which was only a meer Act of his Will, and must not only have been After, in Nature, but Consequent, in Effect, of the Other? 'Tis certain that the Word or Son of God existed before any thing whatsoever was created. This will be true, whatever these Blasphemers

sphemers can pretend or hope to advance to the contrary, because all things that were created were made by the Son, and by the Son, not as an External Instrument to the Creator; For if he had been External to the Nature of the Creator, he himself must have been a thing Created: But as an Agent or Operator within his Father's Essence. Which is what I am forc'd to inculcate over and over again. The Divine Nature has its Faculty or Power of Volition, and the Energy or Efficacy of this Power is Productive of the Essences of all Created Beings; And the Word or Son of God produces and creates these Essences. Can any thing then be more evident, than that he is the Living Will and Energy of his Father? an Agent Consubstantial with him, and that genuin Word and Person, by whom all things consist, are supported, and Providentially directed? I suppose 'twill not be question'd, but that the Artificer must be antecedent to, or elder, than his own Work; And, after what has been now said, 'tis as clear, that God's Paternity must have preceded his Creatorship from Eternity. The Son's Existence flows Immediately and Essentially, and therefore from Everlasting, from the Substance of the Father; The Creature's Existence is altogether extrinsick to the Substance of the Divine Nature, and was imparted only by an Act of God's Will, which he exerted by and in the Genuin and Eternal Offspring of his own Nature.

§. 3. Hence therefore it appears, what Violence and Outrage our Adversaries offer to the very first Principles of all Reason and Religion, in asserting that our Lord is only a Creature of his

his Father's Will, and not the true Son of his Nature. Here then they ought to see the Obligation they are under to confess our Lord to be in a proper Sense the Son of his Father; and if he is so his Son, and at the same time 'tis certainly true, that there is no such thing as a Son that is not of the Substance of his Father; What Occasion is there to quarrel and cavil about meer Expressions? If the Apostle has express'd himself by the words *God Made* instead of *God Begot*, in discoursing of Him who is so expressly and plainly declar'd to be the Son and Word of God; What advantage will this afford our Adversaries? There is a manifest and an entire Agreement between the Holy Writers in their Declarations concerning his Nature, that it is Divine, and Uncreated, and gave Being to whatever is Created. And after This, Expressions or Wordings, meerly as such, are by no means material. Words will never alter or destroy the Nature of Things; On the contrary they ought to be shap'd and adjusted to it. For Nature was before Language, and not Language before Nature. Thus, when we are speaking of a Nature that was made or created out of nothing, then those Expressions which are properly applicable in any instance of meer Workmanship, as, *He Made it*, or *It was Made*, and, *He Created it*, are to be understood in that proper Sense. But when we are speaking of a Nature or Thing, which was not Made, and which is also plainly and expressly stiled a Son and an Offspring, then, if we find those Expressions apply'd to it, *He Made him*, or *He was Made*, nay or even *He Created him*, we must understand them, not properly, as implying, that that Thing was the

the Workmanship of Him that Made and Created, but, improperly. And thus to be Made may be sometimes very well said of the same Person that was Begotten. 'Tis not at all unusual for Fathers to call the Children of their own Bodys their Servants; And this, I hope, they may do without hinting, that therefore they are not their Children. On the other hand, it frequently happens, that Masters, in kindness and compensation for good Services done them, adopt and call their Servants their Sons, and this without intimating that they were Originally any thing more than a Part of their Property and Estate. In the first Appellation the Fathers express their Natural Authority over their Children; in the second, the Masters declare their Accidental Affection and Courtesie towards their Servants. *Sarah* call'd *Abraham* her Lord and Master; and yet she was not his Servant or Slave, but his Wife. The Apostle speaks of *Onesimus* the Servant as Brother to *Philemon* the Master. *Bathsheba* calls *Solomon David's* Servant in speaking to *David*, *Solomon thy Servant*, says she, *hath he not called*. And ^b *Nathan* the Prophet does the same afterwards. They were not sensible of any Impropriety or Solecism in calling a Man's Son his Servant. There was no fear of a mistake, either in the Persons that spoke, or the Person they spoke to, about *Solomon's* being the Son of his Father. For they all knew that he was so. And accordingly the Petition then presented was, that *David* would be pleas'd to declare him, whom they mention'd to him under the Stile of a Servant, his immediate Heir and Successor, as having been begotten of his very Body and Substance.

^a 1 Kings c. i. v. 19. ^b Ibid. v. 26.

§. 4. And why must the Construction and the Application differ so widely, where the Cases answer and are parallel? If we can hear *Solomon* call'd the Servant of *David*, without supposing or concluding him not to be the Son of his Body; Why cannot we read those Places of Scripture, where the words *Made* and *Created* and *Servant*, as in *Psalms* 116. v. 16. *I am thy Son and the Servant of thine handmaid*, and all Expressions of the same kind, are apply'd to our Lord, without inferring, that he is not the genuin Son and the Essential Word or *Logos* of his Father, tho' the Scripture fully and plainly asserts him to be so? If this Construction be altogether right and reasonable in the Instance of *David* and *Solomon*; Why not in That of the Father and the Son? These Gentlemen do not entertain the least doubt of *Solomon's* being the Son of *David*, when they find him expressly call'd his Servant; Are they not then unpardonably Partial in their Impiety and Rancour against God, while they deny him the Justice of such an Interpretation, and as often as they find him very plainly stil'd and declar'd to be the Son, the *Logos* and Wisdom of his Father, avoid and reject the plain Sense of these words, and immediately set their heads at work to find out Explications and Paraphrases as suitable as may be to their Denial of the Son's proper Sonship and Consubstantiality, but as often as any word or phrase, which alludes to, and is often us'd of, a thing Created or Made, comes in their way, 'tis presently turn'd to a demonstrative Argument, that the Son is only a Created Being, tho' those Expressions are very easily justly and directly applicable to his Human Nature, and to That only?

What

What an Abomination are these Men and their Behaviour to the Lord, that reason thus with ^a divers weights and divers measures? that can so wilfully heap one Scale full of Blasphemy and Venom, and let the other hang so empty of Reason and Truth and Equity, in his Cause? However they have another Salvo or Distinction perhaps in reserve (for they are willing to keep possession as long as they can of that same Text, *Who was faithful to him that made him*; which they look upon to be the principal Prop and the very Corner Stone of their Heresy) and will tell us, that *Solomon's* being call'd a Servant has no relation to any thing of his Nature, but only ⁱ to his External Condition and Circumstances. But alas! this is a poor Refuge, a Reed shaken with the Wind, too weak to keep their Cause from sinking. For still, if they will but attend to, and be determin'd by, that manner of Expression, which is familiar to the Sacred Writers, their own Consciences must pronounce Sentence against them, and tell them, that this Distinction is by no means an Answer to what was alledg'd and urg'd before, and what I must here repeat, that as *Solomon* (tho' he was truly *David's* Son) is call'd his Servant, so Children may be very fairly and intelligibly said to be Made, Form'd, nay, Created by their Parents, and yet at the same time understood and confess'd to be the Natural Issue of their Bodys. *Hezekiah* has thus worded himself in his Prayer; ^b *For from this day will I Make or Raise Children, (ποίησω) who shall make known thy*

ⁱ This I take to be the Sense of *ἡ διαστολή*, which the *Benedictin* Editors have translated, *ex animi affectione*. ^a Prov. c. 20. v. 23. ^b Isaiah c. 38. v. 19. according to the *Septuagint*.

truth, O Lord of my salvation. And that Prophet in the ^a same Book, as also in the Second of *Kings*, has this Phrase; ^b *Thy Sons that shall Issue or Proceed from thee.* Here *Made* and *Proceeding* stand evidently for *Begotten*; and the Children are said in effect to be the Workmanship or Creatures of their Parent; And yet these Expressions never occasion'd any Suspicion or Imagination in any One, that the Children here spoken of were not the Natural-Born Issue of their Parents. *Eve* uses another sort of word upon her being deliver'd of *Cain*, which is this, ^c *I have gotten or gained* (ἐκτησίμην) *a Man from the Lord*: Where I have gotten, is as much as to say, I have brought forth; as is plain from her applying that Metaphor to that Occasion. Will any One then from *Eve's* declaring, that she had gotten or gain'd a Man, draw this Conclusion, that *Cain* was not born of her Body, but only bought with her money? *Jacob* uses the word *Made* in speaking to *Joseph* of his Sons; *Thy two Sons, Ephraim and Manasseh, which were Made to thee in Egypt, (οἱ γεόμενοι) before I came unto thee into Egypt, are mine.* And 'tis said of the seven Sons and three Daughters of *Job*, that ^d *they were Made* (ἐγένοντο) *unto him.* And the *Pentateuch* has these Modes of Expression too; *If Sons shall be Made* (γένωνται) *unto any one*; and, *If any one shall beget, (πρήσῃ) shall Make a Son.*

§. 5. Thus we see the Inspired Writers and Servants of God put the words *Made* and *Form'd* very often in the place of the word *Begotten*. As long as they knew the proper Relation of

^a *Isai. c. 39. v. 7.* ^b *2 Kings c. 20. v. 18.* ^c *Gen. c. 4. v. 1.* ^d *Job c. 1. v. 2.*

Sonship was known and confess'd to be in the Persons that were said to be Made or Gain'd or Acquir'd or the like; They were satisfy'd 'twas an indifferent thing, whether they spoke of that Relation in such terms or others. For the nature and reality of Things is such a Clue or Direction to the Judgment, as it cannot help following. If it be offer'd as a Question, whether *Christ* is a Creature, we are first to inquire, whether he is the Son of God, his Eternal Word and Wisdom; For as soon as he appears to be so, the matter will no longer bear a dispute, because a Created Being cannot be the Eternal Son and Word of God, and (*vice versa*) God's Eternal Son cannot be a Created Being. The force of this Reasoning candidly weigh'd and consider'd shews how little service that Expression of the Apostle, *Who was faithfull to him that made him*, can be expected or pretended to do the Cause of our Adversaries, or rather how strongly it militates against it. We have shewn, that 'tis no unusual thing in Holy Scripture for such a word as Making to stand for the Begetting or Procreation of the Natural Children of Mens Bodys; So that if we learn antecedently from Scripture, that our Lord is the proper and genuine Son, the *Logos* and Wisdom, of the Father, we ought not to infer from such expressions elsewhere as *God made him*, or *He was made*, that he is therefore no more than a Creature; For we may e'en as reasonably conclude, that *Cain*, *Solomon*, and the Children of *Hezekiah*, were not properly Begotten, but Made or Purchas'd by them. In good time then let these desperate Rioters throw down their Arms, the wretch-

ed Sophistical Misconstructions of such Expressions, which they wield and flourish in the face of God and his Church: And let them submit and resign themselves, before it be too late, to the Strength and Evidence of those Arguments we have lay'd before them, renounce their Error, and confess, that the Saviour of the World is not a Part of the Creation, but by Nature the Eternal Son, the Word and Wisdom, of the Father. Were he only a Created Being, I would ask by what Word and Wisdom of God he was Created. God made all things by the proper Intervention and Act of his Word and Wisdom. So says the Scripture most expressly; ^a *By wisdom hast thou made all things*, and, ^b *All things were made by him, and without him was not any thing made that was made*. He was that Word and Wisdom, which made whatever was made. How then could himself be in the number of those things that were made? The Son therefore could not be a Created Son; And if he could not be a Created one, he must be an Uncreated one, Eternal and Infinite, and consequently of the very Substance of his Father.

§. 6. I shall now bring the Reader to a new Topick, from whence he may take another View of the flagrant falsity and absurdity of the *Arian* Doctrine. *Solomon* has declar'd, at the end of *Ecclesiastes*, that God shall bring ^c *Every Work* (*ὅμνηται τὸ μίνημα*) *into Judgment*, ^d *with every secret thing, whether it be good, or whether it be evil*. If then the Son and Word of God is indeed one of his Works, this plain Text of Scripture forces our Adversaries to confess, that he is to be brought

^a *Εἰς πάντα πνεύματα ὁμνῶντα*. *Septuag.* Pro omni errato. *Vers. Vulg.* ^a Psalm 104. v. 24. ^b John c. 1. v. 3. ^c Eccl. c. 12. v. 14. among

among the rest into Judgment. And where, I beseech you, will be the Judgment, when the Judge must answer for himself at the bar? From whose mouth are the good and faithful Servants to receive their Assignment of Glory, and the Wicked their Sentence of Punishment, if the great *Messiah* himself is to stand a Trial as well as his Fellow Creatures? And by what Law is the Legislator to be Judg'd? 'Tis one infallible Characteristick of a Created Being, that it shall come under the Cognizance of the Son at the great Assize, and be Judicially determin'd and adjudg'd by him to it's Portion or State of Reward or Punishment. Be perswaded therefore, ye Spawn of *Arius*, to let *Solomon* inform and instruct you; and forbear provoking the Power, and denying the Character of that Judge, at whose tremendous Tribunal ye must one day appear. Can any Consequence be clearer than This? Whatever has been Made shall be brought into Judgment. The Son is so far from being one of those things which shall be Judg'd, that he is to sit as Judge over all Creatures whatsoever. Therefore the Son is not Made, nor a Creature, but the Essential and Substantial Word of his Father, the Creator and Judge of whatever is made. But perhaps they may yet extract another Objection out of the words, *Who was faithful*, and confound the Faithfulness here ascrib'd to him with that which is common to all Believers; as if it were only such a Grace or Moral Perfection as made him capable and worthy of a certain Gratitude or Reward. If this must be the Sense of Faithful where 'tis ascrib'd to a Person who is God; how will they be able to

justifie or excuse either *Moses* or *St Paul*, the former of whom calls God ^a *Faithful and True*, and the latter assures us, that ^b *God is Faithful, who will not suffer us to be tempted above that we are able*. Far be it from us to think that these Holy Writers design'd we should understand these and the like Expressions, when they use them of God, in a Sense that belongs to them when us'd of Men. The word *Faithful* (as they know very well) has two Significations in Scripture, very different from one another. Sometimes it signifies Him that believes or trusts, and sometimes the Person that deserves to be believed or trusted. In the former Sense 'tis apply'd to Men, and in the latter to God. Thus *Abraham* is said to be Faithful, because he believ'd the Declarations and Promises of God; and God is call'd Faithful, because, as the *Psalmist* says, ^c *the Lord is faithful in all his Words*, that is to say, he is worthy to be trusted and believ'd, and 'tis impossible he should lie or deceive us. The same word signifies the Person Believing, in *1 Tim. c. 5. v. 16*. *If any Faithful man or woman that believeth have widows*. In the same Epistle, *c. 3. v. 1*. where this Epithet is apply'd to a Saying or Assertion, it denotes That which ought to be believ'd, because it is true, and cannot be otherwise. Thus our Lord's Faithfulness must be distinguish'd from that of his Disciples and Servants. They are said to be Faithful, purely on account of their Belief and Sincerity; He (the Son) as being of the Substance and Essence of God, the great Fountain and Source of all Truth, is Immutably, and in his very Na-

^a Deut. c. 32. v. 4. In our Translation: *Just and right is he*. ^b *1 Cor. c. 10. v. 13*. ^c *Psalm 145. v. 14. Cod. Alex.*

ture, Faithful and True ; has lost nothing of his Eternal and Infinite Veracity by his Incarnation and his Office, as the Son of Man ; and whatever he says or does, he ought to be intirely believ'd and confided in.

§. 7. We have said enough, in spight of all the Stubbornness and Effrontery of our Adversaries, to confute and vanquish their detestable Doctrines even from these very words, *Who was faithful to him that made him*, which they pretend are so expressive in their favour. We have hitherto argued only for our Sense of that Place, *a priori*, and determin'd the Time and Occasion, to which the words, *Him that made him*, relate: We shall now confirm our own Interpretation, and render the Nonsense and Folly of the *Arian* Comment more nauseous and notorious from the Context, where we find the Fact and State of things, of which the Apostle was discoursing, when he made use of the words objected. 'Tis plain he does not concern himself there with any Crisis or Emergency antecedent to the Creation, but only with what related to and was consequent of the Son's Incarnation. For these are the words immediately going before; *Wherefore, holy brethren partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus*; and then follows, *Who was faithful to him that made him*. When was it that this Apostleship of our Lord commenc'd? Or in other words, when was it that he took upon him our flesh? When did he first become the High-Priest of our Profession or Confession? Was it not then, when he rais'd from the grave that Body, which he had

^a Heb. c. 3. v. 1.

offer'd a Sacrifice for us on the Cross? And does he not still bear that Character and exercise that Office, by Mediatorially conducting and recommending Those that believe on him to the Mercy and Goodness of his Father, and by making the Ransom he has paid, and the Satisfaction and Propitiation he has wrought for them, effectual to their Salvation? How ridiculous then is it to apply those words, *Who was faithfull to him that made him*, to the Nature or Generation of the Word, (who was so far from being Made, that he is declared to be the Maker of all things) when the Context makes is so clear and undeniable, that they relate wholly to his Incarnation and Sacerdotal Inauguration? And this may be further illustrated from the Legal and *Aaronical* Priesthood. ^a *Aaron* did not come a High-Priest into the world, but only a Man, and afterwards, in God's good time, he was Ordain'd, he was Made a High-Priest, and the Solemnity and Form of his being made so was no casual or indifferent thing. The Ensigns of his Pontificate were not the Customary Vestments of the Priests. There was the Ephod, the Breast-plate, and the Robe, to distinguish him in a very peculiar manner; All of the weaving and work of the Women, according to the Direction and Appointment of God himself. And attir'd with these Badges and Ornaments, he enter'd into the Sanctuary to offer Sacrifice for the People, and there placed or presented himself as the Center or Channel of Religious Commerce between the Vision or Presence of God and the Offerings and Worship of Men. In like manner, when our Lord, who from Eter-

^a Exod. c. 28, and c. 29.

nity ^a was the Word, the Word with God, and God the Word, was, according to the good pleasure of his Father, to enter upon the great Work of Redeeming us, and making us worthy Objects of God's Mercy and Favour; He clasp'd upon him our Flesh, as *Aaron* did his Robe, and assum'd a Body like ours, a Machine of Animated Clay, of the Substance of the Blessed Virgin; And This our glorious High-Priest made, in his own Person, a Propitiatory Sacrifice to his Father, by the Effusion of his most precious Bloud, at once purging our Consciences from the Stain of Sin, and releasing our Bodys from the Dominion of Death.

§. 8. The Rites and Ordinances of the *Mosaic* Dispensation were a Shadow or Symbol of what was to be transacted in the Evangelical. Thus in particular, the Functions and Peculiarities of the *Aaronical* Priesthood prefigured and typified those of the *Messiah*. Now then, as *Aaron* was a Man before he was a Priest, and his *Pontificalia* made no change in the Nature, but only in the Outward Appearance of his Person; So that any One who had known him before, would readily have said of him, the first time they saw him executing the Priest's office, *There's Aaron that was this day Made High-Priest*, and yet nobody would have thought, that the word *Made*, there us'd, imply'd that *Aaron* was not a Man before he was High-Priest, or that the Person speaking meant any more than this, that he perceiv'd *Aaron* was invested with the Pontifical Character and Office, by his wearing those Ensigns and Ornaments, which God had appropriated

^a John c. I. v. I.

thereto;

thereto; So when we hear of our Lord's Becoming or being Made This or That, there is no reason to suspect, that any Alteration befell his Eternal Nature, when he assum'd ours; But what we are to understand by those expressions, is only that he United our Nature personally to his. The first and fundamental Principles of all Religion and Common Sense forbid us to fancy, that the Eternal Word of God as Such should in Process of time Become, or be Made, any thing whatsoever, which he was not before. But that, as being the Creator of all things, he should Create or Make or Form himself a Body, when the Fulness of Time was come, that he was to make himself our High-Priest; That he should join this Body by a Personal Connexion and Union to his Divinity, and then offer it up an all-sufficient Sacrifice and Attonement for our Sins; All this is very consistent and intelligible. I do not see, which way our Adversaries can parry this Thrust, unless they will bravely take heart, and resolve to assert too, that our Lord was not made Man. For if he was made Man, in what other terms would they have had the Apostle speak of him as Such, than in those they argue from, *Who was faithful to him that made him?* 'Twas undoubtedly as proper to say of him in regard of his Manhood, that he Became, was Made, or was Created This or That, as to say of him consider'd as God, that *in the beginning was the Word, and the Word was with God, and the Word was God.* How natural would it have been for any of Us, that had beheld our Lord Walking and Acting as another Man, but withal declaring himself to

be God, and proving it by the Mightiness of his Miracles, to ask, Who it was that had made him Man? And would not any One, that had been ask'd this Question, have been ready with this Answer, that his Father had Made him So, and had deputed or ordain'd him, so Made, to be our High - Priest? And indeed, if we will but take due notice of the Apostle's Reasoning, introductory to this Place, we shall find, not only in general that this was his Sense, but that he has been very particular too, as to the Time and Person; For his Discourse here is link'd together in one chain, and relates all the way to one and the same Person. Thus he argues; *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of Angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a mercifull and faithfull high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Christ Jesus; Who was faithful to him that made him.*

§. 9. Every one, at the reading of this Divine Discourse, must at once give the cause against Arius, and admire the Wisdom and Harmony of the Apostle's Assertions and Consequences. For

when could our Lord's Apostleship and Pontificate begin, unless at the time when he condescended to become one of us? Was he a merciful and faithful High-Priest, before he was made like unto his Brethren in all things? And was he made so, before he was made Man? And therefore, that those words of *St Paul, who was faithful to him that made him*, were not meant of his Divine Nature, but purely concern his Advent and Office as the *Messiah*, is not to be deny'd. And thus agen the Enemies of this Truth may be convinc'd, that the Word of God is not a Creature, but the only begotten Son of his Father's Substance; and being convinc'd, may be recover'd to right reason and a sober mind. Let them observe, that the Relation of Brotherhood between our Lord and Us arose from his Participation of the Children's Flesh and Blood; that he himself made this Flesh and Blood a Sacrifice, a Propitiatory Oblation for us; that by this Act he became, as he is call'd, our High-Priest, our merciful and faithful High-Priest; Merciful, in respect of the stupendious Mercy and Compassion he express'd in condescending to make even Himself the Price and Purchase of our Redemption and Happiness; Faithful, not in the same sense as Believers are said to be so, not as deriving and holding, dependently on God, the ordinary Grace or Gift of Faith and Trust in him; but Faithful, as deserving our intire Acquiescence and Security of Belief and Trust in whatever he says or does, and moreover, as having offer'd once upon the Cross, and still, as our Mediator, offering in Heaven, not a transient and discontinued Sacrifice and Oblation, but (*μελὺς ἵσταται*)

ἡγιασθῆναι) an Abiding and Perpetual one. There was a necessity for a daily Repetition of the Legal Sacrifices: A Succession of Sins was to be follow'd by a Succession of such Attonements. But *Christ's* Sacrifice of himself, being made once for all, made all things Perfect, and is truly (πλήρως) what is apply'd by him, as our Mediator in Heaven, without Cessation and Intermision, and shall be so to the End of the World. Then agen, there is another obvious and material Difference between the Legal and Evangelical Pontificate. The former descended from the Person of *Aaron* down to Those that follow'd him in a Lineal Succession; And there was one High-Priest after another, as fast as Death made a Vacancy. But our Lord's Pontifical Office never changes the Subject of it; He never dies and leaves it to a Successor; He abides a High-Priest for ever, and is therefore (ἀπαράκλητος) a Faithful Enduring High-Priest. He is further Faithful in regard of his Promise: He never fails attending to the Prayers, and providing for the true Interests, of Those that make due Application to him. Thus *St Peter*; *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him, as unto a Faithful Creator*: For He is Faithful that does not depart from, but performs, what he has promis'd.

§. 10. The Deities of the Heathen World are Faithful in neither of these respects; neither in their Nature, nor in their Promises. Their Nature is so remote from Ubiquity of Existence, that 'tis but a little time before they exterminate themselves and cut off their own memorial in the very Places

where they had met with a Reception. And this is the Character given of them by the Son of God, that ¹ Truth and Reality are not Strong in them, that ^b *they fail as Waters*, and that ^c *there is no faith in them*; Whereas the true and only God is faithful and always the Same; ^d *See now that I, even I am he.* ^e *I am the Lord, I change not.* And thus his Eternal Son is also Faithful, Immutably the Same, Uncapable of failing either in his Nature or his Promises. So says the Apostle of him; ^f *Faithful is he that calleth you, who also will do it.* He performs as certainly as he promises. And that this *μὲν* implies an absolute Immutability, appears further from the words of the same Apostle, ^g *If we believe not, yet he abideth faithful; he cannot deny himself.* So that the Apostle, having occasion to discourse of the Word of God Incarnate, might very well stile Him that Apostle, who was Faithful to him that made him; as much as to say, that *Jesus Christ*, being Become or Made Man, was is and shall be Immutably the Same, Yesterday, to Day, and for Ever. To proceed; As the Apostle, contemplating his Priesthood, speaks of our Saviour's Human Nature; so, at a little distance from this Place, he brings on the discourse to his Divine; as on purpose to prevent any wrong conception or misapplication of any Parts of his Discourse, that concern'd our Lord, consider'd in his State of Humiliation; and, in very expressive terms, to assert and magnifie his Equality with the Father. To this Purpose is his Comparison between *Christ* and *Moses*: *Moses* was

¹ The Septuag. reads *ψαλδὲς ὡς ἡ ὕδωρ ἐν τῇ ῥῆσιν*. ² *Εἰς τὴν ῥῆσιν*. A lapse of Memory. ^a Jer. c. 9. v. 3. ^b Ibid. c. 15. v. 18. ^c Deut. c. 12. v. 20. ^d Ibid. c. 32. v. 39. ^e Mal. c. 3. v. 6. ^f 1 Thess. c. 5. v. 24. ^g 2 Tim. c. 2. v. 13.

a Servant, *Christ* was a Son; *Moses* was faithful In all his house, *Christ* is so Over his own house; His own House, as having receiv'd it's very Being from him, belonging to him as his Property, and being render'd Holy or Consecrated to him by the Sanctification of his Grace. *Moses*, a Man, shew'd himself to be Faithful, in believing what God reveal'd to him by his Word. But the *Word* was not a meer Man; he was not one Created Being united to another, a Finite Spirit inclos'd in a Human Body; but he was God himself Incarnate, the great Author and Creator of Human Nature united Personally to the Work of his own hands. The Bodys of Men are one half of their Being: This necessity was not the cause of the Son's Incarnation, who did not take our Flesh to Perfect his own Nature, but to Sanctifie ours. 'Twas for this only Purpose, that the Sovereign Lord of the Universe took on him the humble Form and Character of a Servant; For all the parts of Nature are the Subjects and Vassals as well as the Creatures of the Son of God. And thus it appears yet further, that the *Making* here mention'd by the Apostle is no Suggestion at all as if the Nature of the Word were Factitious; and that no more is imply'd in it, than that he assum'd a Body of like Nature with ours, that he was made Man, and in Consequence of his Humanity became one of our Brethren.

§. 11. It having been before observ'd and shewn, that the Inspir'd Writers us'd the word *Made*, and the like, instead of the Word *Begotten*; And withal it having been so clearly and fully prov'd by us, that the Son is not a Creature, but the Son of his Father's Substance, tho' as his Agent
and

and Administrator he was for our sakes made Man, when so it seem'd good to his Father; and in that respect he is said to be *Made* by the Apostle, where he tells us *He was Faithfull to him that made him*, and by the Wise man is even said to be ^a *Created*; I cannot conceive what Artifice in Paraphrase our Adversaries can have recourse to next. For if they will not deny, that, as being Incarnate, he was made Man; those terms and expressions they would attack his Divine Nature with, such as *Became, Made, Created, Form'd a Servant, the Son of the Hand maid, the Son of Man, Constituted or Appointed, Sojourner, Bridegroom, Kinsman, Brother*, will not help their Cause at all. For as Man such Appellations and Expressions as these might be, and were, very applicable to him. They prove him indeed to be a Man, but have no effect upon the Doctrine of his Divinity. There is that other Text in the Acts of the Apostles, those words of St Peter, ^b *God hath Made that same Jesus, whom ye have crucify'd, both Lord and Christ*; which the *Arians* are so ingenuous as to produce against us: And this also requires the same interpretation as the former. Is it said here, that God Made this *Jesus* his Son or his Word? The thing in Question (if our Adversaries will be pleas'd to remember) is not the Office of *Christ*, but his Sonship. Now then let them find a Place of Scripture if they can, where God declares he has Made himself a Son, he has Created himself a Word, and that the Word, in plain terms, is a Creature, a meer dependent Being. Let them direct us, where to find any such Assertions as these in all the Bible. And if they can-

^a Prov. c. 8. v. 22. ^b Acts c. 2. v. 36.

not, even This ought to convince them of the Falsity and Rashness of their Doctrine. But if instead of answering this challenge, they will still insist upon their old argument of Expression, *God Made him*, and *He was Made or Became*; 'Tis to be presum'd, that when they come to read considerately the first chapter of *Genesis*, *In the beginning God Made the Heaven and the Earth*, and God made the Sun and the Moon, and God made the Sea; they will have the Sagacity to find out, that God the Son is these Heavens, and that Light which was made the first Day; that he is the Earth, and, in a word, the whole Creation; in an humble imitation of the *Stoicks*, who make their God a meer Composition or Aggregate of the several Constituent Parts and Principles of the Universe. For do the *Arians* deal otherwise by God the Son, when they assert him to be a Created Being, and, at the same time, the Instrument of Creation and Continuance to all other Created Beings?

§. 12. They must not be impatient, if we affirm agen, and further shew, that the Word and Son of God is of his Father's Substance, and no Created Being, and that the Phrases and Places of Scripture, which they alledge to the contrary, if the Occasion and Analogy of them be duly attended to, ought not to raise the least doubt of the Divinity of his Nature, because they plainly concern and relate to his Incarnation and Humanity. 'Tis true *St Peter* told the *Jews*, that ^a *God had made him both Lord and Christ*; But who is This he had made so? He tells them very plainly, *this Jesus, whom ye have crucified*. If any One, even the most zealous Heretick among them,

^a Acts c. 2. v. 36.

will but give himself leave to compare the parts of this Discourse fairly together, he cannot but be convinc'd, that the Import of those Words is only, that our Lord was Made in respect of his Human Nature. For did the *Jews* Crucify any more than That? Or could any properer word be made use of in speaking of his Human Nature, than the word *Made*? And yet that very word admits of here and seems to call for another Construction, as little favourable to the Dreams of *Arius*. St *Peter* does not say, God Made him his Son or his Word, but he Made him *Lord*; And how *Lord*? Why among the *Jews*, and in ^a the midst of them. So that *Made* is here the same as Manifested or Declar'd, as appears very plainly from these words at the twenty second verse; *Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye your selves also know.* That Expression at verse 26. *God hath Made,* is best understood and interpreted by the word Shew'd or Approv'd at verse 22. The Signs and Miracles, which he wrought, were a clear Evidence and proper Testimony of our Lord's Divinity. They proclaim'd him to be much more than Man, even God Incarnate, the Lord of the Universe, and the Anointed of the Father. And this further appears from that place St *John*, c. 5. v. 18. *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.* I hope no body will say, that our Lord, then, at that Time, or upon that Occasion, made

himself God. For 'tis impossible the Divine Nature should at any time be Made Such. What then is the Meaning of his making himself equal with God? what, I say, but that, by his miraculous Overruling the Fundamental Powers of Nature, he gave a most convincing Proof, that he was indeed the God and Author of Nature? As he says of himself, *Though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him.* And thus God made him our Lord and King, in the midst of us, and prov'd him so to our very Senses, who before did not believe on him as Such. Upon the whole then 'tis certain, that his Dominion and Kingship did not commence at the time the Evangelist is here speaking of. No; but that only about this time he began to notify and manifest them to the World, and to challenge the Homage and Obedience of Those, who before were ignorant of his Sovereign Authority over them.

§. 13. Let our Adversaries candidly confess themselves good Allies and Brethren even of *Paulus Samosatensis*, if this is the Doctrine they will adhere to, that our Saviour was not Lord and King, 'till he was made Man, and suffer'd on the Cross; and that then, and not till then, he began to be both. At the same time, let them inform themselves, how fairly we have demonstrated, that he is the Eternal Lord and King, from the plain and undeniable Acknowledgments and Attestations of *Abraham*, *Moses*, and *David*; the first of whom paid him Divine Honours; the second says of him, *The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;*

^a John c. 10. v. 38. ^b Gen. c. 19. v. 24.

and the last thus celebrates his Divinity, ^a *The Lord said unto my Lord, Sit thou at my right hand*, and again, ^b *Thy Throne, O God, is for ever and ever; the sceptre of thy Kingdom is a sceptre of righteousness*, and again, ^c *Thy Kingdom is an everlasting Kingdom*; Whence it appears beyond Dispute that he was Lord and King before he was made Man, even Co-eternally with his Father, as being his Word and Image; and therefore it cannot be suppos'd, that the Text, we are now considering, carrys the least intimation of any Creation or Beginning of his Nature, or implys at most any more, than that he became our Lord, our Master, and our Proprietor, when he bought us on the Cross with the Price of his own most precious Blood. So that if our Adversaries will still insist upon the Expression, *God Made him*, and if either their Ignorance or their Obstinacy will not suffer them to put the construction of *Shew'd* or *Approv'd* upon it; Here is another Explication very correspondent and agreeable to the Apostle's words. No Monarch or Master becomes Proprietary of the Lives and Fortunes of his Subjects or Slaves, 'till their Persons themselves are in Being. And thus our Lord, tho' the great God and King from all Eternity, yet in another respect was Made in time, or became, our Lord and Master; that is to say, when he took on him our Human Nature, and purchas'd us, as his peculiar People, with no less a Ransom than the Sacrifice of that Nature. And thus again, no conclusion can be drawn from those words of St Peter to the Prejudice of our Lord's Divinity; and the meaning of *God made him Lord and Christ* will be only this,

^a Psalm 110. v. 1. ^b Ibid. 45. v. 6. ^c Ibid. 145. v. 13.

that his Father invested Him with this Consequential or Secondary Dominion and Jurisdiction, to which his Services and Sufferings as the Son of Man intitled him; and the *Made* there, thus understood, is exactly Parallel to the same word, as we find it in those other Places of Scripture we consider'd before, particularly in that of the *Psalms*, ^a *Do thou Become, or do thou Make thy self to me (γενοῦ μοι) a strong rock and house of defence, to save me*, and again elsewhere, ^b *The Lord was Made or made himself (ἐγένετο) a refuge for the oppress'd*; where the being *Made*, as we then observ'd, concerns not at all the Nature of God, but his Acts and Appointments; and the same Sense belongs to it here.

§. 14. There is an Antecedent, a Natural Sovereignty in the *Logos* or Word of God, as being the Son of God, of the Substance of his Father. But then besides this, he has another Tenure of an Occasional or Eventual kind. We came Criminals into the World; Born under that Sentence of the Law, and that Vassalage of Sin, which the Transgression of our first Parents had intail'd on our very Nature. And so darken'd were our Understandings, and our Wills so untractable, that instead of worshipping the God that made us, we made ourselves Gods to worship; did service to to them, who (to use the Apostle's expression) by Nature were not Gods, forgot and forsook the great Fountain and Cause and Author of Being, and substituted meer Phantoms and Nothings in the room of Essential Reality and Truth. In process of time the Force and Light of the Law of Nature had so good an Effect upon us,

^a Psalm 30. v. 2. ^b Ibid. 9. v. 9.

that with those groanings of Spirit, which cannot be utter'd, we began to pour forth the same Supplication to God, as his People did in *Egypt*, *"O Lord our God, take thou possession of us.* And now it was, that he, who *makes* or *renders* himself a Protecting and a Guardian God to the Destitute and Oppress'd, was pleas'd to *make* or *render* himself our Lord and Master by the Title of Redemption. Not that his Person had then first a Beginning; But only that Relation, in which he stands to us by vertue of that Ransom, with which he bought us. For the gracious and merciful God, the Father of our Lord, commiserating the deplorable Condition of lost Man, and earnestly desiring to recover him to that Knowledge he had lost of the Deity, condescended to cloath his own Everlasting Son with Human Nature; to make him perfect Man, even the Man *Christ Jesus*; and to render him, as well as name him, our Saviour, by the Death and Sacrifice of that Nature, which he had given him: An Oblation and Attonement, by which he free'd our necks from the Yoak and Dominion of Sin and Error, and made himself our Lord and our King. And this is the proper import of St *Peter's* Assertion, that God made him our Lord, and sent him as *Christ*; Which is no more than if he had said, that he made him Man, (and Man he could not be, 'till God was pleas'd to make him so) and that having made him Man, he made him our Lord and Master too, and the Donor and Distributer of that Blessed Unction, by which he sanctifies us to himself. Nor did this ineffable Union of the Human Nature with the Divine at all take from or eclipse the Infinite Perfection and Majesty

jecty of the latter. The Form of God receiv'd
 not the least Diminution from the Form of a Ser-
 vant. The Accession of the Manhood was so far
 from an Intrenchment upon the Natural Prero-
 gative of the Creator, that it became the Means
 and Occasion of enhancing the Glory of the Per-
 son, in whom these two Natures were United.
 For the Divine Nature exalted the Human from
 a Servile to a Royal Estate; It rescu'd it out
 of the Chains of Guilt and Slavery; And as it
 dignified it in the Person of *Christ* with the Un-
 ction of *Messiahship*; so it render'd him the
 Means and Instrument of our Sanctification by
 the Unction and Earnest of the Holy Spirit.
 Thus as God, when he tells his People, *He will
 be to them a God*, must not be conceiv'd to mean
 such a staring Absurdity as that he will give a Be-
 ginning to his own Existence, but only that he
 will exert those benevolent Attributes in their
 Favour, which were Essential in him from Eter-
 nity; So when our Blessed Saviour is said to be
 Made our Lord and King, that Expression must
 not be understood as if the Date of his Domi-
 nion begun at his Mission and he was not our
 Lord and King from Everlasting in Right of his
 Divine Nature. No such thing. But the Sense of
 the Text is plainly this, that He, who was our
 Lord from Everlasting as God, became, in the
 fulness of time, our Lord as Man; and that mak-
 ing us his Property and Purchase at no less a Price
 than that of his own Blood, he became in this
 sense also the Lord both of the Living and the
 Dead: For all things from henceforth do service
 to him in consequence of that Investiture the *Psal-
 mist* informs us of; *The Lord said unto my Lord,*

fit thou at my right hand, untill I make thine enemies thy footstool. And indeed there was a Necessity, that only He, who was our Lord by Nature, should be so by Emption too. Otherwise we must have been equally the Subjects or Servants of two distinct Masters. We must have been at once under an Absolute Subjection to One for the Dependency of our Being, and to Another as the Proprietary of our Persons: That is to say, there would have been Truth in that frantick and monstrous Imagination the Heathens and *Arians* are so very well agreed in; And it would have been our Duty to follow their Example, to do more Service and Homage to God's Creatures than to Himself.

6. 15. And This, in my poor Judgment, seems to be a very just and reasonable Comment upon *St Peter's* Words. And we shall think it the more so, if we consider, that his Discourse was directed to the *Jews*, who, in the blindness of their hearts, live in expectation of another *Messiah*, One that shall not suffer and die as *Christ* did. And this is that impertinent Objection which they urg'd to our Saviour himself; *“We have heard out of the Law, that Christ abideth for ever: and how sayest thou, the Son of man must be lift up?”* The King they expect to deliver and reign over them is not God Incarnate, but an ordinary Mortal Man; such a one as any of their former Monarchs. And even *Cleophas* and his Fellow Disciple were under this mistake, 'till our Lord inform'd them, that *“it behoved Christ first to suffer.”* And elsewhere he confutes the *Jews*, by demonstrating, that God himself was come among them

a John c. 12. v. 34. *b* Luke c. 24. v. 26.

to be their *Messiah* and King; ^a *If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken: Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?*

§. 16. Thus St Peter had been instructed by his great Master, and thus he argues with the *Jews* ' upon their own Principles and Concessions; And his Argument runs thus. Country-men (says he) the Holy Scriptures convince ye, that a *Messiah* was to be sent to you; And 'tis your opinion, that this Person is to be no more than a meer Man, of the Posterity of *David*. But the same Holy Writings discover to you very plainly your mistake in this matter, and assure you, that this *Messiah* is God himself, the great Author and Lord of Life and Immortality. Thus *Moses* tells you, ² ^b *Ye shall see your Life hanging before your eyes*: And *David*, ^c *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*: And again, ^d *Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption*. That *David* himself is not the Subject here of his own Prophecy, is evident from his giving the Title of Lord to the Person he speaks of. Besides Ye your selves are satisfy'd, that the *Psalmist* is dead, and his Bones lie repositied with you to this day. I am sure you will not deny, that *Christ's* Condition and Character must be exactly such as we find it represented in the Books of the Old Testament. These are the infallible Oracles of God Himself; and 'tis impossible they should have any thing

¹ Κατ' ἀποφωτισμὸν. ² V. Septuag. ^a John c. 10. v. 33, 36. ^b Deut. c. 28. v. 66. ^c Psalm 110. v. 1. ^d Ibid. 16. v. 10.

in them like a Lie or a Falsity. Well then, if you can prove that a Person, exactly answering to that Oracular Description, has been sent to you any time before, and demonstrated his Divinity by his Miracles, it must be confess'd, you have very much the Advantage of the Argument. But if you cannot prove this; If you are still in expectation of the *Messiah*; Do but consult the Prophet *Daniel*, When he was to come; And you will find he was to come at the time when he did come. If then the present *Epacha* was to be the time of his Coming; And your selves have been Spectators of the mighty Miracles which have accompanied his Advent; Know ye assuredly, that this same *Jesus*, whom ye have crucify'd, is the Promis'd and Expected *Messiah*. As for *David*, and all the Prophets, they are dead, and their Sepulchres remain with you to this day. Whereas the Scriptures very clearly inform you, that, as the *Messiah* was to die, so he was very soon after to rise again. This our *Jesus* did, and has therefore this remarkable Testimony of the Scriptures, among many others, of his being the *Messiah*. You heard just now, that *Moses* foretold, that you should see your Life hanging before your Eyes. And the Spear which pierc'd his Side, fullfill'd that Prophecy of *Isaiah*,^a *He is brought as a lamb to the slaughter*. This *Jesus* rose again from the Dead; And not only rose himself, but restor'd to Life, and releas'd out of the Grave, several other Persons, that had been long dead: And many of your selves have been Eye-witnesses of This. Now here is the Completion of those other Prophecies; ^b *Thou*

^a *Isai. c. 53. v. 7.* ^b *Psalms 16. v. 10.*

wilt not leave my soul in hell. And ¹ Death prevailing hath swallow'd up; but God hath taken back agen. The Miracles which he wrought in the very nature of them sufficiently prove him to be God Incarnate, the very Fountain and Origin of Life, and Superior to all the Powers of Dissolution and Death. It would have been absurd that the Chains of Death should detain that *Christ* a Prisoner who was to communicate Life and Immortality to us; and yet it must have been so, had he been, according to your notion of him, only a meer Man. But he is not so: He is the Son of God, and not one of his poor Creatures, that lie enslav'd under the Lash and Tyranny of Death. No longer therefore let any Man make a Question of it; but let all the House of *Israel* know assuredly, that the same *Jesus*, whom ye beheld with your eyes truly Man, and working such Wonders, as never any Man did, is indeed the very *Christ*, and as being so must be the Lord of the Universe, the Great Eternal God. He was made Man, and his Name was call'd *Jesus*. But so far was his Assumption of Human Nature from deriving any Sort of Diminution upon the Majesty of his Divine, that it was the necessary and immediate Consequence of his Incarnation, that, as in all respects he should be known and prov'd to be, so in a new Capacity he should actually become the Lord both of Quick and Dead. For as, ^b *after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed;* So after that Mankind had rejected and stifled that Knowledg of God, which he had im-

¹ V. *Septuag.* ^a *Isaiah c. 25. v. 8.* ^b *1 Cor. c. 1. v. 21.*

parted to them by the Agency of his Word; And had thrown off all Sense of Duty and Obedience to that Word of God, whos Subjects and Property they were, as haveing receiv'd and holding their Being, and Well being from him; It pleas'd God to manifest and exercise this Sovereignty of his in the Person of a Man, and by this method to draw all Men unto him. But then it would have been extreamly incongruous, that this Person should be only a Man. For if we were to suppose him to be but a Man, and yet to be that Lord on whom we have all our dependance, the Consequence in practice would be this, that we should address our Adorations, our Praises and Thanksgivings to this same Mortal. Wherefore the Word and Son of God was made Flesh, and call'd that Man he made himself *Jesus*; and it was in respect of this Dispensation, that the Father made him both Lord and *Christ*. And such was that High Imperial Character, so Sublime and Exalted was that Dominion he gave him, that as 'tis the duty of every knee to bow at the Name of that *Jesus* whom ye have Crucify'd; So 'tis now incumbent upon us to recognize and worship God the Son as our Heavenly Lord and King, and to Worship and serve the Father by and thro' him.

§. 17. This Discourse of St *Peter's* we find made Such an Impression on many of the *Jews*, that it clear'd up their Understandings, and open'd their Hearts for a ready Reception of the *Christian* Faith. But because 'tis to be fear'd our *Arians* are of that Party of the *Jews*, that were not at all prick'd at the heart, but resolv'd to make the utmost Opposition they could against

St *Peter*

St *Peter* and his Preaching; Let us in the next place look out for some other parallel Instances of the same form of speaking in the Scripture. Who knows but when they plainly perceive, that the Scripture-Dialect runs directly against them, they may recollect and submit themselves? Those Arguments and Authorities we have urg'd already, put it past dispute, that *Christ* is our Eternal Lord and King. As the Son of God, he must be the Express Image of his Father, which he could not be, if he were Inferior to his Father in Majesty Might and Sovereignty; And therefore well might he say, that he that had ^aseen him had seen the Father. But to come forward; The Benediction of *Isaac* ('tho' the Instances be widely different, and the Illustration disproportionate to the thing Illustrated) affords another very pregnant Proof, that St *Peter's* Words are not to be taken in that Sense, which our Adversaries would fix upon them. *Isaac* says there to *Jacob*, ^b*Be or Do thou Become* (γίνου) *Lord over thy Brother*, and afterwards to *Esau*, ^c*Behold I have Made him thy Lord*. Here the Making of *Jacob* Lord most certainly does not signify the Production of his Being, his Conception, or his Birth. Why then must the same Expression, when apply'd to the Son and Word of God himself, be suppos'd to signify the Origination of his Nature? Is it so very reasonable to conceive, that the Son of God should be one of his Creatures, as we know *Jacob* was? If they would be at the pains only to put such a Question as this to any Indifferent Person, nay to their own Understand-

† Κἀν ἀμυνδραί πῶς ἡ εἰκὼν αὐτοῦ ἐστὶ τὸ ἀπεικόνισμα ᾧ. a John c. 14. v. 9. b Gen. c. 27. v. 29. c Ibid. v. 37.

ings, even That would be enough to disabuse them. If then as express as the words here are, and as, not only conceivable, but certain it is, that *Jacob* was Created and Made; yet they themselves do not understand these Places, where he is said to be Made Lord, in a Physical Sense, of his being Begotten and Born; If, I say, the common Use of this Phrase in Scripture and elsewhere satisfies them, that 'tis not to be thus understood, tho' the Person spoken of be certainly but an ordinary Man, and one of God's Creatures; How come these Gentlemen to give the Same Words a quite contrary turn, when they find them apply'd to the Son of God himself; and only in this Case to force a Proof from them, that the Son of God is a Creature? Is not this Diabolical Partiality? Could Satan himself express a higher Degree of Rage and Malice against Christianity? The thing is plain; There is nothing more intimated in those Words of *Isaac*, *Do thou become*, and *I have Made thee Lord*, than that Superiority and Mastery, which *Jacob* was to have, and afterwards had, over his Brother *Esau*. Nobody can suppose, that the Being of his Person, or the Beginning of his Life, was at all concern'd in them; For the Words were spoke above thirty Years after *Jacob* was born.

§. 18. And yet it would be far less absurd to say, that *Isaac* told *Jacob* here, that his Brother *Esau* was then to be born, and afterwards told *Esau*, that he had been born a little before he came in, than that *St Peter* should tell the *Jews* in the Words objected by our Adversaries, that the Existence of God's Word and Son had commenc'd a little while before this Preaching of his; especially

cially since the Scriptures inform us, that he not only knew him to be the Son of God, but had made that plain and open Confession of it, *'Thou art Christ, the Son of the living God.* 'Twas undoubtedly his Evangelical, his Mediatorial Empire, which the Apostle speaks of in his Sermon as what had it's beginning not long before. And accordingly, if we look back to the former part of this Sermon, we shall find him ascribing the Effusion and Communication of the Holy Spirit to our Lord; which is very ample Evidence, that he held and asserted him to be truly and properly God, the Eternal and Substantial Son of the Father. For 'tis a peculiar Branch of the Divine Prerogative, and incommunicable to any Made or Created Being, to dispense and convey the Holy Spirit at his pleasure. The highest Eminencie and Perfection of any of the Creatures is their being capable of receiving the Influence and Sanctification of God's Holy Spirit. Now the Son of God is so far from deriving any Sanctification of his Eternal Nature from that Spirit, that he himself is the Distributer and Donor of all it's Gifts and Graces; which he could not be, if he were only in an improper sense the Son of his Father, and not of the very Substance of Him. And yet this great Steward of the Divine Gifts and Graces is also said to be Made: And *Made* he was, first truly and properly Man, and then, in that Nature too, our Lord and Master; But absolutely Unmade, and without Beginning, in that Eternal Divine Nature, which alone can be qualify'd to deal out to us (if I may be allow'd the Expression) the Riches of God's Holy Spirit. As

such he was, and is, from Everlasting, the Consubstantial Son of his Father, the Almighty Lord and Monarch of the whole Creation, Adequate to him in all the Attributes Perfections and Powers of the Godhead; even as he himself has declar'd in that most Comprehensive and Emphatical Proposition, ^a *All things that the Father hath, are mine.* But now to turn off to another Topick; Let us examin whether that Place of the Proverbs, ^b *The Lord created me the Beginning of his ways in order to his Works,* is a more Propitious one to the *Arian* Cause than that of *St Peter's*, which we have been considering: Tho' this will really be a work of Supererogation. For after it has been so clearly prov'd, that the Word or Son of God was not Made, there certainly needs no further Proof, that he was not Created. Made and Created are in this Question only two words for the same thing; And therefore those Arguments, which demonstrate he was not Made, as effectually prove that he was not Created. And here we are seiz'd agen with horror and amazement at the stubborn and wayward Humour of these Men; That rather than forsake their darling Heresy, they'll flutter at this rate from one Fallacy and Evasion to another, and never come within the reach of any one reasonable Argument whatsoever. And this is the Dance they lead so many of the Ignorant and Inconsiderate Sort of People to the Tune of those mighty Questions, *Did he, who existed, make him who did not exist, or him who did exist, out of nothing,* and, *Do you remember you ever had a Son before you begat one?* From which poor Fastness they are no sooner driven

^a John c. 16. v. 15. ^b Prov. c. 8. v. 22.

but they fly immediately to that other, *Are there two Unmade or Uncreated Beings, or only One?* and when they are beat out of this play too, they have yet another thrust to make; *Has the Son* (say they) *a Suspension of Will, and is his Nature Variable?* and when agen you have parry'd them here, they retreat to other ground, and strive to hide themselves behind that expression of the Apostle's, *Being Made so much better than the Angels,* till the Sword of Truth deprives them of that Shelter too; and then, as 'twere gathering up all their broken Weapons for the last Effort, they deafen you with incessant Repetitions of the words *Made* and *Created*. And what their Heresy wants in Proof, they resolve to make out in Noise. After a short Conflict you have nothing new from them; and after that, you can do little or no good upon them with a longer. Their Arguments are a Toy-shop for your Fancy; and what one weak Understanding is not smitten with, runs away with another. Upon this Account, as needless a trouble as I may seem to give myself, after I have already chas'd them to so good Purpose from Quibble to Quibble, and largely expos'd the wretched weakness and futility of their Cause; yet seeing they make that Text of the *Proverbs* one of their most celebrated Common-Places, and are continually repeating and boasting of it, and attacking the Simplicity and Ignorance of Uncultivated Christians with it, I conceive 'twill be very convenient to take into Consideration the Sense of this Text, as we did that before of St *Peter's*, and convict our Adversaries of Novelty and Invention in their Application of this, as well as of all other Places of Scripture, which

which they would accommodate to their Cause, *§. 19.* And here the first thing we have to do, is to reflect upon the Original Dialect and Language of this Heresy, in which it address'd and deliver'd itself, at it's first Appearance, to my Predecessor *Alexander* of blessed Memory. This was their Cant in those days, *He is a Creature; but withall not as one of the Creatures: He was Made; but withall is not as one of those things that were Made: He is begotten; but yet not as one of those things that were and are begotten.* What Villainous Banter, and Shuffling is here? Their new Idol was too ugly and frightfull to be expos'd to View on a suddain, and therefore there was a necessity to throw a Covering of Nonsensical and Unintelligible Distinctions over it. The Doctrine was to be publish'd; and so far they asserted ingenuously, that the Son of God is a Creature. But then the Harshness of so gross a Position was to be palliated a little, and wanted such a Vehicle as this, *But by no means as one of the Creatures.* And will this Sugar-plumb carry it down? No. Instead of mending the matter, it makes it worse. For if he was Created or Made at all; to what purpose do you lock the wheel? and what sort of a Limitation or Exception is that, *Not as one of God's Creatures; Not as one of the things made by him?* And if he is indeed Begotten, but not as one of the things which were and are Begotten; Behold here another Head of this *Hydra* sprouting. For is not This introducing a large Family of Sons? Our Lord indeed the Elder Brother, but if this be true, not the Only-begotten. Come come, Gentlemen; This Caution and Squeamishness will only serve to make ye more ridiculous. E'en throw
away

away your *Not as ones*. Created and Uncreated are here irreconcilable, and the Attempt of Mixing a little of the one with a little of the other will bring upon ye the Laughter of all Mankind. Could ye not rest satisfy'd with the Folly and Absurdity of asserting the Son of God to be one of his Creatures, and ascribing those Limits and Imperfections of Nature to him, which belong to Created Beings as such? Was not this Repugnancy enough to surfeit you; But you must be talking of *a Creature's not being as a Creature*? Be so kind as to inform us, Whether any one of the other Parts of the Creation is the same in Kind and Species with another Part. And if not, what reason had ye to fear the Son would be mistaken for some other of his Fellow-Creatures? or at least to express your selves, as if you design'd to prevent such a Mistake? God created the whole Visible World in Six Days. In the first, he made the Light, which he call'd the Day; In the second, the Firmament; In the third, he gather'd together the Waters unto one place, consolidated the Earth, and cover'd the face of it with Trees, Fruits, and Herbs; In the fourth, he gave being to the Sun, the Moon, and all the bright Lamps of Heaven; In the fifth, he stock'd the Liquid Element with Fish, and that of the Air with Fowls; In the sixth, he form'd all the Animals of the Earth, and Man, the Lord of them. And as for the ^a Invisible Things of him, *they are as clearly seen from the creation of the world, being understood by the things that are made*. But among all these things I never heard of Light that was as Darkness; of a Sun that was as the Moon; of

^a Rom. c. 1. v. 20.

Brute and Unintelligent Animals that were as Rational Men; of one Order of Celestial Spirits that was as another; of Angels that were as Thrones; or of Thrones that were as Powers. All these Beings were created, but every one of them confin'd to his respective Nature and Species; And what they were made, such they continued to be, without shifting or commuting their Essential Properties.

§. 20. Either then let the Word of God be no longer depress'd into the mean and feeble condition of a Creature; Let him no longer be cut off from his Father's Essence, but resume his Throne as the Son of his Father's Substance, and the Creator of the Universe: Or if he must be a Creature; Do not be at so much pains to make him seem more than he really is; Do not make a meer Contradiction of his Nature for fear of not exalting it high enough. Call every Creature plainly a Creature. Let Begotten and Made (which, by the way, are in your construction the very Same, as appears from your own words γεννηθεντα η ποιηθεντα, Begotten or Made) indiscriminately belong to whatever is so. Let us hear no more of this Creature as one of the Creatures, and of that Creature not as one of the Creatures. For the Son of God, in your account of him, is but a Creature still. Let him be never so superior in the Dignity and Excellence of his Nature to all his Fellow Creatures whatsoever; Yet there are distinctions of this kind between the several Sorts and Ranks of Them too. ^a *One star differs from another star in Glory.* And the Heavenly Bodies are not Singular in this re-

^a 1 Cor. c. 15. v. 41.

spect. All the Works of God have their respective degrees and shares of Usefulness and Beauty, and stand at wide distances from one another in point of Significancy. And what then? Is the One the Object of the Other's Worship, and the Other the Subject of his Power and Prerogative? Does That give Being to This, and This derive and hold it's Being from That? No such thing. They are all equally Created, equally Dependant, and alike in Subjection; And they celebrate the Attributes of their Creator in one Universal Consort, according to that of the *Psalmist*, ^a *The heavens declare the glory of God, and the firmament sheweth his handy work.* Zorobabel has express'd the same thing very movingly too; ^b *All the Earth praiseth the truth, and the heaven bleisseth it; all works shake and tremble at it.* Here is the whole Earth Adoring, Blessing, Trembling before it's Creator; Even before that Almighty Truth, which can be no other than the Son and Word of God; Who declares of himself that he is ἀλήθεια, *the Truth*; As much as to say the very Principle and Origin of all Reality and Existence. And therefore he cannot be, in any sense, a Creature; He must be Co-essential with his Father, and as, in Unity of Nature with him, he created, and adjusted, and still governs, the whole Frame and Course of Nature; So, in the same Unity, he receives from his own Works all those Praises and Adorations, which are the just Tribute of every Creature to it's Creator. And this is the very thing which he tells us of himself; ^c *I was by him* (says he) (ἀρμόζουσα) Shaping and Proportioning all the Parts of the Universe. And again;

^a Psalm 19. v. 1. ^b 1 Esdr. c. 4. v. 36. ^c Prov. c. 8. v. 30.

My Father worketh hitherto, and I work. Where the word *Hitherto* or *Even to this time* expresses and proves beyond all dispute the Son's Eternal Existence in the Nature of the Father. For as he works and creates in him and with him, in one common Act or Efficacy; So 'tis certain his Nature is not distinct from and foreign to That of the Father.

§. 21. If then the Effects of the Father's Power are as properly the Effects of the Son's; If all that is of the Son's Creation is of the Father's too; What follows, but that, if the Son is one of his Father's Creatures, he must either create himself, give himself his own Being, as being one of those Works or Effects which are to be ascrib'd in Common to the Son and the Father; And this is the very Perfection of Impossibility and Nonsense: Or it must be confess'd, that as he Made and Created whatever the Father Made and Created by him, Himself cannot be a Creature; Unless you will say, that the Efficient Cause of all things is one of his own Effects. Indeed, upon this footing, he could not be that Efficient Cause. For if he had a Beginning of Existence, and was Made out of nothing; How should such a Dependant Being be capable of Creating all other things out of nothing? Or why must He be the only Creature, that can produce another Creature? Why should it not be as much in the Power of all other Creatures to Create? And if these have the Power of Creation too, one would think the more Perfect and Excellent Kinds of them might be employ'd in the place of the Son, to give Being to the less perfect ones; Or how-

ever, the Original *Fiat*, the grand Edict of Existence, one would think, might have reach'd them immediately from the lips of the Father himself, and spoke them into Being without any Intervention of the Son. But this is plainly contradicted both by Scripture and Reason. No Creature whatsoever can produce another Creature. And all Creatures whatsoever were entirely the Production of the Power of the Word; And yet all could not be so, if that Word had himself been One of them. The Highest Orders of Angels are but Creatures; And therefore cannot be capable of Creating: Which *Valentinus*, *Marcion*, and *Basilides*, (those Elder Brothers of our Adversaries, whom they are striving to improve upon) ridiculously suppos'd them to be. As impracticable is Creation to the Genial Heat of the Sun. One Man can Beget, but not Invent or Make another. Not a whole Quarry of Stones can hatch the Substance of a Pebble; Nor a Forrest of Trees give itself so much as the Addition of a Twig. 'Tis God alone that forms the Infant in the Womb; That has rang'd those Barriers of Rocks and Mountains, which lie extended upon the Face of the Earth; And converted such spreading Tracts of Land into such magnificent and inimitable Plantations. 'Tis true, Man stands qualify'd by those Intelligent Faculties God has given him, to Compound or Unite, to Proportion and Work upon, the Parts of that Matter, which only Omnipotence could furnish him with. God finds Materials, and Man must find Skill; But even That only by the help of God. For a very short Experience convinces us, that all our Dependance is upon his Power

and Providence; and teaches us to address our selves to him and him only, for the Supply of our Wants, and the Improvement of our Circumstances.

§. 22 Suppose that Unaccountable Notion of the Gentil Philosophers were admitted, that God made the World of Preexistent Materials, and that he never was a Creator, but only an Artificer: Yet it would not be at all repugnant, nay rather it would be very Suitable and Serviceable even to this Hypothesis, that the Son should¹ provide and furnish out these Materials by the Direction, and according to the good Pleasure, of his Father. Much more then is it impossible, if the Father Created Substance it self by the Operation of his Son and Word, that the Son and Word himself should be a Part of that Created Substance. He could not be so, unless there was indeed another Word and Son of God, another, I say, that Created Him. For Whatever was Created, the Word and the Son of God was the Creator of. All Created Substance whatsoever cannot be of his Creating, if himself is a Created Substance. He must therefore be the Uncreated Word and Son of God; and indeed he manifests his Infinite Attributes in all those stupendious Productions and Works, which he Created and Made, in Conformity to the Will and Appointment of the Father. The Consubstantiality of his Nature, and the Adequacy of his Attributes, are the true and certain Foundation of those Express Assertions of his; *^a I am in the Father, and*

¹ This seems the most apposite Construction of ἐργαζόμενος τῷ ὄντι here; Tho' the words will very well admit of another Sense too, as ἐργαζόμενος signifies to mould, or form, or work on. a John c. 14. v. 11.

the Father in me, and ^a He that hath seen me, hath seen the Father. He must needs be his Father's Word and Wisdom, because the Father creates all things by him; And he cannot himself be Made or Created out of nothing, but must be the Son of his Father's Substance, because he is That very Word and Wisdom. Again; If the Son is upon a Level with the Creatures; if his Existence is as Successive and Dependant as theirs; How comes it to pass, that the Discovery and Knowledge of the Father's Nature should be his Peculiar Privilege? Why should he not at least hold it in common with his Fellow-Creatures, if the Father's Infinite Essence and Perfections are not absolutely Incomprehensible to any one of the Creatures? Why should not the Faculties of every Intelligent Creature besides be proportionably capable of grasping more or less of that Mysterious Object? He is no more than a Created Being; And They are not less. But that no Made or Created Being whatsoever is Capable of a Direct Intuition and Intimate Knowledge of the Father's Divine Nature; That the Powers of all Finite Souls or Spirits are too narrow to receive, and too weak to sustain, that Immense Idea, both God the Father and God the Son assure us. ^b *No man (says the Father) or No one (οὐδεις) shall see my face, and live; and ^c No one (says the Son) knoweth the Son but the Father.* Our Adversaries must therefore deny, that the Son Only comprehends the Nature of the Father, and declare that they will not believe him, when he tells them, that ^d *Not any one hath seen the Father save he which is of or from God; and that ^e No one knoweth the Father*

^a John c. 14. v. 9. ^b Exod. c. 33. v. 20. ^c Mat. c. 11. v. 27. ^d John c. 6. v. 46. ^e Matth. c. 11. v. 27. *save*

Save the Son: Or else they must confess, that the Son cannot be a Creature. Were he not in a literal and proper Sense the only Begotten Son of God; Why should it be absolutely impossible for other Intelligent Beings to reach a just and adequate Conception of the Father's Essence? And how can he be literally and properly a Son, unless he is indeed of the very Substance of the Father? My Frequency of Repetitions, I hope, will be pardon'd, when the vast Importance of the Occasion is consider'd. To assign the Son of God a place among his own Works and Creatures is Monstrous Blasphemy. But then to Distinguish after this; To play between his being a Creature, a meer Work, a Temporary Production of God, and his not being As One of the Creatures, As One of his Works, As One of his Temporary Productions, is Such an Addition and Improvement of Absurdity upon it, as can never be paralleld. He was not, forsooth, till such time as he was Begotten, that is, Produc'd! And yet have a care of mistaking; He was not neither As One of God's Temporary Productions! No, No. This poor Stuff will never do. All God's Creatures came alike out of nothing, and one as much as another had no Being' till it was Made, how distant soever they may be from one another in those Properties and Qualities, that distinguish them into Kinds and Species; A Variety and Disparity which runs thro' all Parts of the Creation. 'Tis common to the Intellectual and Invisible with the Visible and Material World, tho' discern'd by us only in the latter.

I have translated this Place as if there were a full stop after *Shew*, which there certainly ought to be.

§. 23. Were

§. 23. Were it possible for the Son of God to be that Strange Thing these Hereticks represent him, a meer Created Being, tho' not *As One* of the Creatures, because the Splendor and Eminence of his Condition transcends that of any other Creature whatsoever; Were this the Truth of the matter; we should certainly have had some information of it from the Holy Scriptures. There we should have found such a Comparison between the Son and God's other Creatures in point of Circumstances or Qualities, as imply'd their being alike Created. We should have heard nothing more of this great Master-piece of the Divine Formation, than that the Angelick Host, Archangels, Thrones and Dominions, are all his Inferiors in Rank and Dignity; That the Brightness of Sun and Moon is faint and dull in comparison of his; and That he takes up a larger Extent of Residence than the Compass of the Heavens. Now This is by no means the Description or Representation, which the Scriptures give us of him. The Father speaks of him in quite another Stile. He calls him his Son, his own Son, his only-begotten Son; *^aThou art my Son,* (says he) and *^bThis is my beloved Son in whom I am well pleased.* The blessed *^cAngels* very submissively serv'd and minister'd unto him, as in duty bound to their Lord and Master: They paid him Divine Honours, not as a Created Being, on which God had been pleas'd to conferr only such an Excellency of Nature and a Sublimity of Condition as none of all the other Creatures, not even themselves, could pretend to equal him in; but as a Being Uncreated, and as little ally'd to them in

^a Psal. 2. v. 7. ^b Mat. c. 3. v. 17. ^c Ibid. c. 4. v. 11.

the nature of it's Existence as of it's Essence; In a word, as God's Only-begotten Son, as the Son of his Father's Nature and Substance. If he had a Right to be ador'd by them, as being only a more glorious and excellent Creature than they; Then, by Parity of Reason, why has not every Superior Class or Order of Beings, in the rest of the Creation, a good Title also to the Worship of the Inferior and Subordinate? And yet 'tis certain, that no Creature whatsoever ought to be the Object of any other's Worship. This Homage is only due, and must only be paid, to the Great Lord and God of Heaven and Earth. Thus, when *Cornelius* fell down at *Peter's* feet and worshipp'd him, the Apostle immediately rectify'd his Mistake, and bid him ^a *stand up, for that he himself also was a Man*; And when *St John* fell down to worship before the feet of an Angel, he stood corrected by this Prohibition from him; ^b *See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God*. The blessed Angels are not ignorant, that themselves are the noblest Part of the Creation. But then they know very well, that still they are no more than Creatures, and that Divine Worship is what they have so little Pretence to challenge, that 'tis their Duty continually to address it to him, and him only, who gave them their Being, and preserves them in it. Thus, that Angel that was sent to *Manoah*, would not suffer him to offer a Sacrifice to him; ^c *If thou wilt offer a burnt-offering, (says he) thou must offer it unto the Lord*. Adoration is the Service and Office of God's ministring Spirits to their

^a Acts c. 10. v. 26. ^b Rev. c. 22. v. 9. ^c Judges c. 13. v. 16.

Creator and King, according to that exprefs Injunction or Command, ^a *Let all the Angels of God worship him*; And thus, as the Prophet tells us, All the Nations of the Earth adore him; ^b *The labour of Egypt and merchandize of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine; and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is no other God beside thee*. When our Lord's Disciples gave him the Stile of Worship, he commends them for it, and requires them to go on in that Practice; ^c *Ye call me Lord and Master; (says he) and ye say well: for so I am*. And we do not find he corrected or reprov'd St. Thomas, as he certainly would have done if the Apostle had been under a mistake, when he call'd him in such clear and open language, ^d *My Lord and my God*. The same is He whom the Psalmist and the rest of the Prophets often mention under the title of ^e *the Lord of Hosts, and the Lord of Sabaoth, the Lord of Armies*; Which is a Title or Denomination peculiar to the true God, the Omnipotent *Jehovah*; and which all the malice of the *Arian Legion* will never be able to divest him of.

§. 24. If our Lord were no more than a Creature, he had never been thus distinguish'd by Characteristicks and Appellations so peculiar to the Divine Nature; neither would he have admitted of any such Recognitions or Acts of Worship. But being the very Son of his Father's Substance, and as truly God as the Father, he is, in as full and proper a Sense, the Object of our

^a Psal. 97. v. 7. Hebr. c. 1. v. 6. ^b Isaiah c. 45. v. 14. ^c Joh. c. 13. v. 13. ^d Ibid. c. 24. v. 28. ^e Psalm 48. v. 8. Ibid. 24. v. 10.

Adoration, and of our Faith and Obedience, and is as much the Lord of Hosts, the great Omnipotent Sovereign of the Universe, as the Father himself. And This is what we learn from himself in that assertion of his; ^a *All things that the Father hath are mine.* This can be only true of a Son that is of the very Substance of his Father. No other is capable of exhibiting or representing the whole Nature of his Father. It was impossible that any other should be the Agent of his Father's Will, in the mighty Work of Creation and Conservation. And here we have a few Questions for these Gentlemen to answer; the very Proposing of which discovers the frightful Deformity of their New Doctrine. Let them be pleas'd to tell us, if the Son of God is really a Creature, and had a beginning of Existence, as all other Creatures have, What could be the reason, why God ^b *made and created all things by him, and why without him was not any thing made that was made;* and again, Why all *Christians*, that liv'd before them, have been so blind as not to make the Son one of all those Things that were created by him; nor to attribute to that Word or *Logos* of the Father, whose Character and History make up so considerable a part of the Writings of the Old and New Testament, a place or post in that System of things, which the Word of God spake into Being; but unanimously believed and apprehended him to be Equal to the Father; why they should always take it for granted, that this Son is employ'd by and acts for his Father, in supporting the Existence and conducting the Oeconomy of the whole

^a John c. 16. v. 15. ^b Ibid. c. 1. v. 3.

Creation; as if the same *Fiat* or Energy of Omnipotence, that created the Son, could not as readily and conveniently have created all things without him. Do they think the Work of Creating would have been a Fatigue to God Almighty? Or was he under any necessity of creating such a Son to be his Operator or Instrument for the Production of all other Beings, because of any Defect of Power, which made him incapable of creating them without him? Is there any occasion for an Infinite Power to take time, or pursue a certain method, in the work of Creation? Does not one single Act or Effort of his Attributes make a whole Universe emerge out of nothing? What is that which can decline Existence a moment, when he wills and commands it? What could be the meaning then, that God should not be dispos'd to create the World with that Act of his Power, which he exerted in the Creation of his Son? And why must all other Creatures receive and hold their Existence of the Son, who is himself but a Creature? These Questions our Adversaries find very difficult and puzzling. They wedge them close in clefts of Absurdity. But however when they have nothing better to say for themselves, they are glad of such a poor Reserve as This; "The Strength of God would have been too violent, and his hand too heavy, to be apply'd immediately in the production of his Creatures. They could not sustain the Force and Vehemence of so powerful an Impression; and therefore God found it convenient, in the first place, to create an Intermediate Agent or Operator, whom he is pleas'd to call his Son and his Word; by
 "whose

“whose milder and less disproportionate Efficiency his Feeble Creatures might commodiously receive their Being.” And this very Solution *Eusebius of Nicomedia*, *Arius*, and the Sacrificer *Asterius*, have made use of, as well in their Writings as their Conversation.

§. 25. Such is the saucy Liberty of Invention, which they allow themselves to take with a Being of Infinite Power and Perfection. Not any *Bacchanal*, inflam'd with Wine and Madness, could blaspheme with more Delight or Impetuosity. But will they be indeed so impudent as to alledge this Reason for God's creating himself a Son, that he did it, because he would not give himself the trouble to make all other Creatures himself? This were such an Indignity to the Majesty of their Maker, as the Voice of Heaven and Earth would confute with Indignation, as well as That of the Prophet, *“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding; or his Counsels and Determinations are not the Result of any long Series or Chain of Thoughts. Or will they rather suppose, that God thought it beneath him, too mean and mechanical a Work, by his own Act to give Being to such contemptible things as the other Parts of the Creation; And therefore created the Son to save his Honour, and do all the slihter Part of the Performance by Deputation? Such a Conceit as This reflects as impiously upon God's Goodness, as the other did upon his Power. God has no Pride in him; Which these Wretches will be forc'd to own, unless they*

a Isaiah c. 40, v. 28.

will say our Lord was mistaken in that Part of his Doctrine, ^a *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father?* and so again, ^b *Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more then meat, and the body then raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?* God, it seems, does not look upon it as any Diminution of his Dignity, to extend his Providence and Care to things of so little account as the Sparrows in the Hedges, the Grass in the Fields, and the very Hairs of our Head: Certainly much less could he think it so to give them their Being? As he is pleas'd to make himself their Inspector, and to take them under his immediate Protection; So 'tis not to be doubted but he created them too, by the Power and Agency of his Word. And then there is yet a severer Dilemma, which the Patrons of this Solution can never get over. For if there is any thing in their Distinction, that Creation is the Work of the Father, but the Creatures the Work of the Son; It unavoidably follows, either that

^a Mat. c. 10, v. 29. ^b Ibid. c. 6, v. 25.

the Father created all things else as well as the Son; or if all created things were created by the Son, that the Son himself is not a Creature.

§. 26. But we have another Objection for them to break their teeth upon. If Creatures as such are too feeble to admit or sustain the direct and immediate Efficiency of the Father's Creating Power, and the Word himself is but a Creature; How could this Creature, this Word, This only, and no other Creature, be capable of sustaining the Force of that Immediate Efficiency, as these acute Philosophers say he was? If it was not too violent for one Creature, why should it be so for any of the rest? And if it was, then the Word himself could not be created by it, and for this very reason, because he was a Creature? Must an Intermediate Agency and Efficiency be introduced, because an immediate Application of Omnipotence is inconsistent with the Imbecillity of a Created Being? Why then, when this Word of God was Created, there must have been the Communication of some other Intermediate Agent, in order to his Creation; the Weakness of his Nature, as being a Created one, as absolutely requiring the Intervention of such an Agent, as the Weakness of all other Created Beings as such. Here then our Adversaries will have Occasion for another Intermediate Operator between God and his Word; And again, That Intermediate will signify nothing without another; And so they may go on multiplying Intermediate Agents *in Infinitum*: The consequence of which will be, that there neither is, nor can be, any such thing as a Created Being. For there can be no such thing without an Intermediate

termediate one, and there can be no Intermediate one, without another Intermediate one; Because all the Intermediates must be Creatures too, and every Creature, as such, is incapable of sustaining the force and violence of God's Immediate Efficiency. And now have not these great Masters of Argument and Reason made a fine Demonstration out at last, *viz.* that all Created Beings, now confessedly existing, could not possibly be Created! Or, to extricate themselves out of this endless Circle and Chase of Intermediate Agents, will they be so discreet as to deny the Existence of all Created Beings? They have no other choice but either to imbrace this Perfection of Scepticism, or to renounce this Error of theirs; Which discovers as much ignorance and madness as impiety.

§. 27. No, say they, our Cause is not so desperate. Did not God conduct the Children of *Israel* out of *Egypt*, and promulge the Law, by the Ministry of his Servant *Moses*? and was this *Moses* any more than a Man? It seems then Things of the same Nature may be Efficient Causes to one another. Let me advise them to speak with as low a voice as they can, when they make such a Parallel, for fear they should incur more contempt and derision by it than they are able to bear. Did God Almighty commission or employ *Moses* to Create things for him? to *call those things that be not, as though they were?* to confer upon his Fellow-Mortals Existence, Life, and Motion? No such thing. The Province and Office God was pleas'd to assign him, was to transact and manage Affairs between his Peculiar People and

“ Rom. c. 4. v. 17.

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the *Egyptian* King: And I hope such a Ministration or Service as this, is not worthy to be compar'd with the adorable Commission or Function of Creating. God's Creatures are qualify'd to execute his Commands in such a Capacity as that of *Moses*; But by no means to make things out of nothing. This is an incommunicable Operation, peculiar to the Omnipotence of God and his Essential Word and Wisdom. Accordingly this Province is only ascrib'd to that Blessed *Logos*; ^a *All things were made by that Wisdom*, and ^b *without that Word was not any thing made that was made*. Whereas the Offices and Ministrations of God's Servants and Creatures are not limited or confin'd to any one of them, but distributed among several or all of them; according as God's Wisdom sees good to delegate or imploy them. Thus innumerable Multitudes of Arch-angels, Thrones, Powers, and Dominations, ^c *Thousand Thousands, and Ten Thousand times Ten Thousand, minister unto him, and stand before him*, ready to receive and execute his Orders. And thus Prophets and Apostles, *Moses* and *Aaron*, and the Seventy Elders upon whom his Holy Spirit rested; thus *Joshuah*, and after him a Series of Judges, and a Succession of Kings, were so many Instruments of the completion of his good pleasure. And why then, if the Son of God be no more than a Creature, should it not be suppos'd that God has many such Sons? Why not a numerous Retinue or whole College of Sons, as well as a College of Prophets and a College of Apostles? And yet certain it is, that there is but one Word of God, tho' the

^a Psalm 104. v. 24. ^b John c. 1. v. 3. ^c Dan. c. 7. v. 10.

Creatures that serve him consist of a great Variety of Species, and those of numberless Individuals. And this one Consideration may satisfy our Adversaries, that the Nature of the Son has nothing in it common with that of the Creatures; and that as there is but one Son and one Word of God, so that one Son is properly and substantially the Son of God, and that one Word his adequate and express Image or Character. And yet they press their Solution still, and ask us very gravely, Whether there is more than one Planet of the Day, and whether the Earth is more than one Globe. And while the Frenzy is working, why do not they ask us too, Whether there is more than one Element of Water, or one Element of Fire in the World? As if this or that Individual or Species were singly sufficient for the Instrumentalitie and Office allotted it, for this reason, because 'tis an Individual or a Species. Is this the meaning of God's Institution and Order at the Creation? *Let there be lights in the firmament of the heaven, to give light upon the earth, and to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night.*

§. 28. Behold! a mighty Host! a numerous Quire of Luminaries! every one of them as much single in the Individuality of it's Nature, as either the Planet of the Day or that of the Night; And yet all of them joyntly commission'd and

^a Gen. c. I. v. 14, 15, 16, 17, 18.

empower'd, in the significancy and end of their Creation! Each has it's share in effecting the Visibibility of Objects; And that Scene of Colours, which the Rays of one or more of them had been too faint and feeble to describe, their United Activity paints in full Perfection, and perpetuates Day and Night. They relieve one another by turns. The Sun is upon Duty all the day, and the Moon all the night; and the course of the Heavenly Bodies in general measures the Steps of Time, proportions and ballances the Quarters and Seasons of the Year, the Spaces of Life, and the *Epochas* of Events. They are as so many Signals and Indications of Vicissitude to us, in the ordinary Progress of Business, and the several Stages of Life. Thus again, the Earth does not serve for all Uses and Conveniences. The Part of This is to furnish Fruits and Aliments for supporting the Life of those Animals that inhabit it. The Firmament serves to another Purpose, for keeping the superior Waters apart from the inferior; and carrying round the Celestial Luminaries, that are fix'd in it. Fire, Water, and the other Elementary Bodies are provided as the general Ingredients of Nature. No one part of the Universe is Inclosure. The Whole is one great bulky Body or *Compositum*, made up of a prodigious Number of Correspondent Parts and Members. And is not Stoning too good a Punishment for such Proficients in Blasphemy, as make the Word of God to be no more than one of these Parts, subservient equally and in concert with the rest of God's Creatures in carrying on the various Revolutions and supporting the *Phænomena* of Nature? And yet our Ad-

versaries

verfaries can have no other Notion of him but
 either this absurd and impious one, or else that
 very true and Catholick one, that he is the Son
 of his Father's Substance, and not one of God's
 Creatures, but the Creator of them all. There
 is another Conceit and Imagination of theirs,
 which must here be obviated; That the Son of
 God, tho' a Creature, might learn the Art of
 Creation: And this they say God taught him, as
 a Master teaches a Scholar or an Apprentice; And
 that when the Father saw he understood the Bu-
 siness thoroughly, he set him about it. And truly
 such an execrable Position and Allusion as This,
 is not very surprizing in the Writings of a Man,
 that had learnt *the Art* of Denying Christianity,
 as we know *Asterius* has done. But then, being
 a sage Philosopher, one would think, when this
 Fancy came into his head, he might have seen
 what a Precipice of Absurdity was just before
 him. For if there can be such a thing as a Crea-
 tion-School; If Making things out of nothing is
 a Trade or Craft; What is it in God the Father?
 Did He learn it? and who bred Him up to it?
 And who knows but, if he got it by Industry,
 he may come in time to forget and loose it? And
 how could it be the Wisdom or *Sapience* of
 God that Created all things; If the way of do-
 ing it was to be first learnt or acquir'd? This
 should rather have been call'd God's Skill than
 his Wisdom: For it seems his Wisdom was not
 sufficient for these things, till it had been put
 into a method. And thus his Wisdom could not
 be of his Substance and Essence, but was only,
 from the beginning, a sort of Accomplishment
 or Dexterity, which he took some pains to come

by, and which he must be at some trouble to retain: For He that has made himself master of any part of Knowledge by treasuring up the Rules of it in his memory, may by neglect and disuse come to be as ignorant of it in time, as if he had never learn'd it. Now such Conceptions and Representations of the Divine Nature as these a poor blind Heathen might possibly stumble upon; but to any one that has the least sense or knowledge of Christianity, what can be more Absurd and Execrable?

§. 29. Does not such a wild Notion as this imply, either a Narrowness and Poverty of Counsel in God, or a Defectiveness and Circumscription of Power? The first, in that he was pleas'd to let only one of his Creatures into this great Secret; whereas, one would think, he should rather have been so Communicative as to teach many others of them the same mystery, and to train up Angels and Arch-angels in this Improvement and Profession; The latter, in that it makes it necessary for him to provide himself such an Assistant and Operator, before the Work of Creation could begin. And yet it must begin at God, and can only be the proper Effort of his Omnipotence, (as has been prov'd already) because if the Son were a Creature, God only could Create him. And may that God forbid we should harbour so mean a thought of him, as that he stands in need of any thing whatsoever. Himself has told us that he is ^a *Full*, Full Perfection and Blessedness, even in the very Abstract. Those Effects of Omnipotence, which the Word is the Author of, are his Productions, as being the Essential Wisdom

^a Isaiah c. I. v. II.

and Adequate Character of his Father. He was not a Candidate in this *Arian* Science of Creation. The Father himself still Creates and Operates, even after the suppos'd Creation of this Son. So says our Lord; ^a *My Father worketh hitherto, and I work.* How should it be suppos'd then, that the Son was created for this very purpose, to work the works of God, and create his Creatures? If This was the End for which the Father provided himself a Son, and yet the Father goes on Creating and Working himself, after this Son is in Being; What great Occasion was there for the Production of this Son? Besides, the Scripture is very clear in this matter, and assures us, that by a single act of Volition God can make or do whatsoever he pleases. ^b *God hath done, says the Psalmist, whatsoever he pleased;* and the Apostle asks, ^c *Who it is that is able to resist his Will.* How very useless then, and out of method, must such an Intermediate Created Instrument be, the strength of which could bear no manner of proportion to the force of one single immediate Act of the Divine Power? As for those other Ministrations and Offices, which our Adversaries have objected, of Prophets, Apostles, the Sun, and the Moon, and other Parts of the Creation; What has been already said sufficiently shews, how far they are from being parallel to this new invented Art or Office of Creation. But we have something yet as exceptionable and incongruous, as what we have alledg'd against it already, to charge upon this *Arian* Supposition, that the End and Occasion of God's Creating the Son was his purpose and counsel of Creating the World.

^a John c. 5. v. 17. ^b Psalm 115. v. 3. ^c Rom. c. 9. v. 19.

§. 30. For if God had not Created him but for the sake of his Subserviency to our Creation, it plainly follows, that it was not for the Son's Sake that We were Created; but that the Son was Created for Ours, and that he ought to be thankful to us for his Being, rather than we to him for ours. And the case would be much the same between us and him, as that between the Man and the Woman, the former of whom ^a was not created for the sake of the latter, but the latter for the sake of the former; and as the Man ^b is the image and glory of God, but the woman is the glory of the Man; so We should be most properly the Image of God, and more immediately and directly created for his Glory, and the Son should be said to be only Our Image, and Created for Our Glory. God's principal purpose, it seems, was our Existence; and he had not concern'd himself about creating his Word, but purely to make use of him instrumentally, when We were to be created: And therefore it must be said he created him, not in Favour to Him, but in special Kindness to Us. Now the Brain that can give such portentous Ideas as these Admissions, must be proof against all the Vertue of *Hellebore*. For the *Logos* cannot take place of us either in God's Esteem or his Purposes, if it was only for our sakes, and in love to us, that God created him. He was not in or with God, till after our Creation was determin'd and resolv'd upon; And when our Creation had pass'd the Divine Decree, then, according to these Men, God began to think of creating his Word in order to it. If this be the true State of the Case, it may well be suppos'd, that the Father was under some Deliberation and

Debate with himself, whether he should create the Son at all. For the Existence of the Son, as such or in it self, was not the thing which the Father will'd or propos'd, but our Existence, and His only in Subserviency to ours. The Son was last and lowest in his Design, and indeed, if there were any Truth in this detestable Opinion, is now a very insignificant and useless Being; as all other Instruments are, after all the Work, in which they were made to be us'd, is as much compleated and finish'd, as the Creation has been since the End of the Sixth Day. And then here's another Difficulty for our Adversaries. If the Father made the Son, because no one else could make him; and if the Son made us, because it was impossible we should receive our Being immediately from the Father; How came We to be First, and the Son Last, in God's Counsel and Purpose of Creation? Again; How comes He, whose Excellency of Nature was such, that only the Father could create him, to be Subservient and Subordinate, in any Sense or Circumstance, to those Beings, whose Natures were so Feeble and Imperfect, as to be absolutely unsusceptive of any immediate Creation from the hand of the Father? And why was not the Existence of the Son as well Prior in the Purpose of God as in his Act? And why should not we precede the Son as well in God's Act as Purpose; Since no more than one single Act of God's Will would have been of force enough to create all things whatsoever? What a Paradoxical Hypothesis is This! God's chief design was to create us; and yet he created him before us! That Being, whose Existence he least valued, he created before

fore those Beings, whose Existence he principally intended! And, which is stranger yet, he calls Us only his Creatures, whose Perfections are so great that they were his Principal aim! and distinguishes the poor Instrument, which he only made to make use of in the Work of Creating us, by no less a Title than that of his Son and the Heir of all things! Methinks these Appellations should rather belong to Us, who were the Occasion of his Creating this Only-begotten Son and Universal Heir; Or at least he may reasonably be suppos'd to have been chiefly concern'd for the Son's Creation, and made that his principal Purpose; and to have given us our Being only for the sake and honour of the Son. By this time, I suppose, my Reader may be surfeited with this nauseous Entertainment of *Arian Vagary*.

§. 31. Here then our Part returns upon us, to explain and assert the true Side of the Question, and to vindicate the Divine Wisdom by a just and analagous Representation of the glorious Methods of it. To begin then; So little were we the Occasion of God's creating himself a Son, that 'tis certain the Son of God was himself both the Final and Efficient Cause of our Creation; for *by and in him were all things created*. God preserve us from so chimerical and ridiculous a Notion, as that the Father made the Son, because he only could make him; and that he made him so serve only as a meer Instrument, in the work of our Creation, because such weak natures as ours must sink under the Impression of Omnipotence, if God were to create them by his own immediate Act. Never was there so Delirious a

Col. c. i. v. 16.

Dream

Dream as This. For what if the Father had never been dispos'd to create the World, or any Part of it at all? Yet certainly the Son had been with the Father, and the Father in the Son. As true it is, that there could have been no World, had there been no Word of God; And therefore it ought not to be matter of wonder, that the Scriptures tell us, that all things were made by him. 'Tis impossible they should have been made without him, because he is united in Essence with his Father, is Substantially of him, and in him: So that as the Sun enlightens all visible Objects by the Brightness of those Rays that are emitted out of it's Body; and if those Rays were to be intercepted, there would be nothing but Darknes; So the Father operates by his Word and Son, as by a Stretch'd-out Arm of Strength and Power, and without him he makes or creates nothing. This was That Word which ^a *spake*, (says the *Psalmist*) *and all things were made; which commanded, and they were created.* This was that Word, whose Almighty ^b *Fiat* or Placart of Creation struck the Original Expanse of Light into Being; that gathered the Waters together unto one Place; that made the dry Land appear; and form'd the Dust of the Earth into the Father of all Flesh, by one Irresistible Proposition, *Let us make Man.* He did not carry or deliver his Father's Commands, at second hand, as our Agents or Domesticks do, that must wait upon their Masters to know their Pleasure, and receive their Commands, and inquire upon what Work they are to be employ'd, before they can go about it. Such an

^a The *Alexandrian* reads, *αὐτὸς εἶπεν, καὶ ἐγένετο.* αὐτὸς ἐπέταλε, καὶ ἐκτίσθησαν. a Psalm. 33. v. 9. ^b Gen. c. 1.

Idea of the Son's Agency and Administration is a very prophane and unworthy One. He acts in God, as our Faculties and Powers do in Us; And he concurs with his Father no less in the Conception Approbation and Establishment of his Decrees, than in the Performance and Execution of them. The Scripture no where tells us, that the Son or Word of God attended on his Father to receive his Instructions; that he ask'd him What he was to do, and in What manner he would be pleas'd to have it done; and then told him, he would take care of it, or he would presently set about it. No: The Word of God utter'd the Decree of Emerſion into Being within the very Eſſence of his Father; ^a *Let there be Light, Let there be a Firmament, and it was ſo.* The Father Will'd; The Word Spoke; and the Universe was Created. This is an Entercourse or Commerce very different from what has paſſ'd at any time between God and his Angels, or between God and his Prophets. The Patriarch wanted to be better inform'd and ſatisfied, when he ask'd the Queſtion, ^b *Lord God, whereby ſhall I know?* Moſes diſtrufte'd himſelf, when he ſaid unto the Lord, ^c *O my Lord, I am not eloquent;* and thought himſelf unprovided of a neceſſary Answer, when he ſuppos'd he ſhould be ask'd by the Children of *Iſrael*, ^d *What was the Name of that God, that ſent him; and deſir'd to know, what Answer he ſhould return them.* The Angel does not pretend to lay any Command of his own upon the Prophet, but only to bring him a Meſſage from God; ^e *Thus ſaith the Lord of Hoſts.*

^a Gen. c. 1. ^b Ibid. c. 15. v. 8. ^c Exod. c. 4. v. 10. ^d Ibid. c. 3. v. 13. ^e Zec. c. 1. v. 17.

And the same Angel delivers himself in a most humble and pathetick Inquiry; *"O Lord of Hosts, how long wilt thou not have mercy on Jerusalem?* And as he waited for, so he was answer'd with, *good words and comfortable words.* To these, and all such inferior Ministers of his Will, God reveal'd himself by the Voice and Utterance of his Word and Wisdom; between whom and his Father there passes no such thing as Inquiries and Replies. Whenever any Divine Decree is to be put in execution; the Father is in him and he in the Father, and one Energy or Effort of the Powers of that Infinite Nature, in which they are united, effects and produces whatever 'tis their Pleasure shall be. The Text expresses this Act by the Pronunciation of a Command, *Let this or that thing exist,* as being most suitable to Men's ordinary conceptions. But the Nature and Result of that Act is more abstractly conceiv'd in the Subsequent Part of the Text, *And it was so.* The Consequence or Effect best explains or expresses the Action of God's Word and Wisdom; especially as that Action includes the Determination and Volition of the Father. God said, that is, his Word said, or he himself is conceiv'd to say in and by his Word. And this is the Doctrine of the Holy Scripture; *"O Lord how manifold are thy works! in Wisdom hast thou made them all: and, 'By the word of the Lord were the heavens made: and, 'To us there is but one Lord Jesus Christ, by whom are all things, and we by him.*

§. 32. 'Tis too plain then, that we who dispute with them, are not the Parties their malice

a Zec. c. i. v. 12. *b* Plal. 104. v. 24. *c* Ibid. 33. v. 6. *d* 1 Cor. c. 8. v. 6.

and

and rage are principally level'd at, in this unhappy Controversy. 'Tis God himself against whom their whole force and design is really bent. All their marches and motions, which they make as if their Attack were to be upon us, are no more than a Feint, a Stratagem. Had we alledg'd no Authority but our own for our Doctrine of the Son's Divinity, there might have been something plausible in their Accusations and Resentments. But when the Father himself declares our Saviour to be his beloved Son, and this Declaration has been both attested from those Disciples of our Lord that heard it utter'd, and confirm'd by our Lord himself, who says, that *a before the mountains were settled; before the hills, was he brought forth*: What can we call their violent Opposition and Obstinacy against such express and uncontestable Evidence, but Fighting against God, and the Rebellion of *Titans*? Are not *b their teeth spears and arrows, and their tongue a sharp sword*? Nor is it a thing to be wonder'd at, that if they hear not the Father and the Son, neither will they be perswaded or convinc'd by the Testimony of Apostles and Prophets; that they will not believe St Paul, when he tells them, that *Christ is c the Brightness of his Father's Glory, and the express Image of his Person*; and that He is *d the Power of God and the Wisdom of God*. As little Credit and Authority has the *Psalmist* with them, whose words are very express; *e For with thee is the fountain of life: in thy light shall we see light*;

r Or rather, perhaps, Our Charge against them could not have been so well laid, because it might have been retorted: *μὴ γὰρ ἐν αἰσίοις ἡμῶν ἰσχυρὸν παρρησίας*; which I conceive, the *Benedictin* does not so well render, *normulla illis esset de nobis conquerendi causa.* *a* Prov. c. 8. v. 25. *b* Psal. 57. v. 4. *c* Heb. c. 1. v. 3. *d* 1 Cor. c. 1. v. 24. *e* Psal. 36. v. 9.

and again, ^a *In Wisdom hast thou made them all.* ^b *The Word of the Lord came to me,* say the Prophets very frequently. ^c *In the beginning was the Word,* says St John. ^d *Even as they delivered them unto us,* which from the beginning were eye-witnesses and ministers of the word, says St Luke; and the Psalmist says of him elsewhere, ^e *He sent his Word and healed them.* These, and many more, are the Shafts, which the Sacred Quiver of Holy Scripture supplies us with, to the utter Destruction and Extinction of this Heresy. And these and such other Places of Scripture establish the Doctrine of the Son's Co-eternity and Consubstantiality. Did ever any One hear of Light destitute of Brightness? or a just Image and Representation of a Person, that express'd none of the Features of the Original? Or was ever any Man yet in such a raving Condition, as to fancy there was a Time, when God's Word, his Reason, and his Wisdom was not in his Essence? These are the Resemblances and Allegories, which God has thought it convenient to make use of, in revealing this astonishing Mystery; And indeed they are excellently adapted for suggesting as just and answerable a Notion as the Limits of Human Understanding can possibly receive; tho' even that must be a very defective and obscure one of God's Incomprehensible Nature. Upon the whole; as the Universe is a Demonstration of the Being and Providence of God; ^f *For by the greatness and beauty of the creatures, proportionably the maker of them is seen:* and as the plain and express Declarations of God in Holy Scripture supersede all Questions

^a Psalm 104. v. 24. ^b Jerem. c. 2. v. 1. ^c John c. 1. v. 1. ^d Luke c. 1. v. 2. ^e Psalm 107. v. 20. ^f Wisd. c. 12. v. 5.

and Debates upon this Head; And as both these Proofs united convince us with double Force, that there is an Infinite Being, who created and form'd all things out of nothing, and who governs and directs the whole course and order of Nature with a strict and perpetual Inspection of Providence: So those Proofs and Arguments we have now brought from Scripture and Reason, so clearly and fully evince the proper Divinity of God the Son, that hereafter all sober Men will think there is more of Lunacy than Singularity in the petulant Behaviour of our Adversaries, if they should pretend to drive the dispute further, and jabber such impertinent Questions any more, as How the Son should be Co-eternal with him whom he proceeds from; and How he can be of his Father's Substance without being a Part of his Father; and, if he be a Part of his Father, How the Father's Essence can be intire and indivisible.

§. 33. All this wretched Cant and Sophistry we have crush'd already; and indeed a fair Explanation of Terms, and a right Apprehension of the things alluded to, is more than enough to stop the Barking of the whole Heretical Pack. Are not the Principles of Reason co-existent with the Mind? Do they not flow from it's Nature? And are not the one conceiv'd to be in Being at the same instant with the other? Are not the Beams of the Sun Emanations from the Body of it? Are they not of it's very Essence and Substance? Are they not it's Issue or Offspring? And yet is the Body of that Planet divided, consum'd, or impair'd, by the continual Emission of them? Are these Effusions pernicious

or prejudicial, either to the Sun that furnishes the Light, or to the Light it self that flows from the Sun? Why then should it be such very unintelligible and unconceivable Doctrine, that the Son of God is of one Substance with his Father; and yet that the Father's Substance should remain intire and undiminish'd? that the Father's exprefs and adequate Image or Character should Co-exist from Everlasting with his Person, and lose nothing of that adequacy and exactness of Similitude, in consequence of which he that has seen the one, may be truly and properly said to have seen the other? As indeed the very Attributes of the Divine Substance are very discernible and conspicuous in the miraculous Efficiencies and Operations of the great Adequate Figure and Character. And this is no more than what we are taught by our Lord himself; *^a The Father that dwelleth in me, he (says our Saviour) doeth the works that I do; and, ^b I and my Father are one; and, ^c I am in the Father, and the Father in me.* Now therefore it lies upon these passionate admirers of Absurdity and Abomination, to put us in a way of disjoining those things which Nature has made inseparable in the Instances before us. By what Chymistry will they drain the Brightness of the Sun out of the Body of it? Or will they come to dispute Whether Brightness, after all, has the nature of Light in it, and whether it could not shine and glitter by it self without any union with, or dependence upon, the Luminous Body or Substance that projects it? Let them undertake, not only to abstract in imagination, but to extract in reality,

^a John c. 14. v. 10. ^b Ibid. c. 10. v. 30. ^c Ibid. c. 14. v. 10.

Form or Figure, Coruscation or Resplendency, Motion, and Strength, from the Subjects or Substances in which they inhere. If this is not too hard a task for them, I confess they may well think themselves very extraordinary Men, and conclude it impossible for them to be mistaken in any thing their Fancies would have to be true. But if this is such an attempt as they are forc'd to shrink at; Can any thing equal their Insolence and Rashness, in thus pretending to Fathom and Comprehend the Nature of a Being, immensely and infinitely Superior to their own, and to the Essence of all Creatures whatsoever? Briefly; Does their boasted Philosophy consist at last in Reconciling Contradictions, and Practising Impossibilities?

§. 34. If created and material Beings result from one another without any Diminution or Defalcation of those Essences, whence they derive theirs; If there are Productions of this Kind, which do not at all incroach upon the Frame and Constitution of the Things Producing; Then those unhappy Men must be strangely disorder'd in their Heads, that are for trying their Opticks upon the Incorporeal and Infinite Essence of God himself; that ascribe to him the Parts and Passions of his Creatures, and reconcile Divisible with Immutable and Impassible; and all this to gratifie themselves in that Vanity and Humour they so much delight in, of perplexing the Understandings and shipwrecking the Faith of their inconsiderate and illiterate Hearers. Whereas one would think the very Name of Son should express a Propriety of Filiation. Is it not reasonable to suppose, that the very *Catechumens* are

no sooner told that God has a Son, and that he made all Things by his Word or *Logos*, but the Notion they have of this Word and *Logos* is the same with ours? When this noxious Weed of *Arianism* first rear'd it's head; Did not Men stare and gaze at it as a frightful Novelty? Did not the Rankness of such Positions make their Bloud run chill as soon as it reach'd their Ears? Was it not all a New Language, a New Gospel, a New Seed which had never been sown in the Field of God's Church? which till then had always been taught, that God has truly and properly a Son and a Word, who is his Wisdom and Power, the Brightness of his Glory, and the express Image of his Person; and in Consequence, that the Son is from Everlasting, of the Substance of his Father, Like and Equal unto him, and absolutely Unmade and Uncreated. 'Twas an Enemy that took his opportunity of scattering this fatal *Arian* Exotick, while the Husbandmen slept. The noble Soil begun but of late to be impregnate with such Tares of Doctrine, as the Son of God's Existing in Time, and the Impossibility of the contrary. But as soon as these Ill Men, these declared Enemies of God, had committed these Corruptions to the genial Heat of so rich a Ground, and made no doubt of a very good Harvest; How diligent and active were they (like so many pilfering Thieves) in the Business of their Calling? And how Shameless and Open did they soon come to be, in the Discovery of the native Blackness and Blasphemy of their Opinions? For instance; How frankly have they put forth such Questions and Problems as these? "Is it not unconceivable That the Son should

"have Existed as long as the Father? 'Twould
 "be a Wonder indeed among Men, if a Father
 "should have a Son as old as himself: There is
 "always a good Space of Time between their
 "Births. The Father may likely be thirty Years
 "old before he gets a Son; And 'tis certain eve-
 "ry Man must be begotten before he has his
 "Being." Then there is another Objection they
 love to be muttering. "How should God's Word
 "(say they) be his Son, or the Express Image, a
 "Substantial Representation, of his Person? A
 "Man's Words are no more than a transient For-
 "mation of so many Sounds or Syllables; and are
 "no sooner spoke than they vanish and flow-off
 "again into Inarticulate Air.

§. 35. Thus discarding all Consideration or
 Remembrance of the Streights and Difficulties
 they were driven to before, they still hamper
 themselves worse and worse; as if they hoped to
 make a Covering of those Chains and Cords of Ar-
 gument which they find themselves wrapp'd and
 confin'd in. But Truth is a thing that will hold
 them faster than they imagin. Let them think
 and speak as meanly as they please of the Sons
 and Words of Men, when These are the Subject
 of Discourse. But when the Great Infinite Crea-
 tor of all things is the Topick, let their Appre-
 hensions and Conceptions have no mixture of any
 Property or Circumstance, that belongs to the Lit-
 tleness of Human Nature. Let them then strive
 and strain to extend and raise their Ideas as far
 as ever they can beyond the Poverty of such an
 inconsiderable Essence as ours. The Nature of
 him that is begotten cannot but be specifically
 the same with his that begets. Thus, as a Fa-
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ther among Men was himself begotten in Time, and has a temporary Duration; so he begets a Son in Time, whose Existence is as successive as his Father's; And as the Word or Speech of a Man is Unsubstantial, so 'tis Impermanent, and dies between his lips. But *a God is not as Man.* He is What he is; that is, Existence in the Abstract. And therefore his Word must be Self-existent too; and consequently a Substance, that was from Everlasting in the Essence of his Father; as Brightness is incorporate in Light. The words that proceed from the Mouths of Men, are only so many Sounds, hammer'd or coin'd out of Air by the Organs of Speech. There is no Principle in them of Life and Action. They keep their ground no longer, than just to interpret the Thoughts of the Speaker; and then immediately disappear, and are the same common Air they were before. The Fruit of a Man's Lips is not as the Fruit of his Body. It has nothing in it of a Vital Principle, or an Organical Faculty; and it resembles the Nature of him that utters it in nothing so much, as it's Transiency and Sudden Expiration. But the Word of God is not such a thing as an Eccho; an empty Emission or Pronunciation of Sounds or Syllables. 'Tis not God's Elocution; 'Tis not a Verbal, an Audible Promulgation of his Decrees or Precepts. No: 'Tis the Substantial Offspring and Fruit of his very Being, and results from That, as perfect and compleat a Subsistence, as Light from a Luminous Body. And thus it is, that the Person of God the Son exhibits and represents the Person of the Father, in all the Lineaments and Features of Infinite

a Judith c. 8. v. 16.

Perfection. Thus also it is, that the Word was God; not Accidentally, or as an Effect of an External Cause, but Substantially and Essentially, his Word. Furthermore; There is no Muscular Strength in the Sound or Cadence of a Proposition. Our Hands, and not our Lips, undergo the toil and labours of Life, and execute the purposes of our Resolutions and Appetites. Words are too thin and airy a Substance to make any Mechanical Impression upon the Properties or Powers of Things. But the Apostle informs us, that there is nothing of such a Feebleness or Tenuity as this in the Eternal Word of God, which, he tells us, *is quick, and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.* It seems he is not a Sound or an Idea, but a Substance and an Operator, even that Almighty Agent, without whom nothing ever was or can be made.

§. 36. And now if either Peevishness or Curiosity should prompt any One to ask, Why it is, or How it can be, that God's Word bears no manner of resemblance, in it's Nature, to ours; What we have observ'd before, is a full and effectual Reply, That there is no manner of Affinity between the Divine Nature and ours. And if we should be call'd upon to determine or explain the *Modus* of this Filiation, the peculiar nature of that Act by which this Substantial Word,

this Eternal Son, this Infinite Brightness of his Father's Glory, has his Personality communicated to him from the Essence of the Father; Our Answer is, that such Questions as these can hardly be expected from any Man in his Wits. There must be some deep and deplorable Distraction in the Mind, before a man can desire the Explication and Analysis of a Mystery, and will not be satisfy'd 'till we teach him to comprehend, what is peculiar to the Divine Nature, and what only is and can be known to the Father and the Son. Such an Inquirer might ask us as well, How the Father's Essence and Attributes can be Intire in every Place, and how we shall form Positive Conceptions and Definitions to our selves of those Infinite Attributes. There is as much of gross Infidelity and Barbarism in proposing such rash and prophane Questions about the Eternal Generation and Nature of his Son and *Logos*, as the other about the Attributes and Perfections of the Father. 'Tis as much the height of madness and folly, and as flagitious a contempt of God, to make an estimate of his Son's Nature, as of his own, from ours. When we have tired our selves in the Researches of our minds upon such Problems as these, the Holy Scriptures must relieve us at last: Here we must fix our Foot, and believe things exactly according to the obvious and common purport of what we find reveal'd. If any Doubts or Difficulties arise, the safer way is, not to question or reject the general Truth of the Doctrine according to the obvious sense of the words (tho' we should think fit to suspend our judgments, as to any particular consequences, or seeming re-

repugnancies and solecisms, that may be fixt upon them) than to throw aside, and stand out against the Revelation it self, because it has happen'd that some of our Conceptions and Notions about it have not been so clear as we could wish. Such a Suspense or Hesitation is pardonable enough, because we may be thus far Inquisitive consistently with a Resignation of Understanding and the Obedience of Faith. But affectedly and studiously to take part with the Difficulty, to play it against God, and make the most of it in defiance of him; to misrepresent and traduce the Deity out of his own Oracles; This is an unpardonable Abuse of that Goodness of God, which tenders us the happy means of recollecting and composing our Thoughts after the Flutterings and Fatigues of such abstruse Speculations, in the plain and open Language of our Bibles, which such Cavillers, as we have now describ'd, are not afraid to use as a Magazine of Arguments against Him and his Truth; While we, by God's Grace, have the Comfort to find the Rule and Measure of our Faith in the familiar Expressions and Terms of Holy Scripture, and can make a very good and satisfactory use of the Sense and Application of the Figurative Language of *the Son, the Word*, and the like. For instance; The Term Word or Speech so far Analogically represents Something to us in God, that, whatever that Something is, we conceive it to result from the Essential Properties of his Nature, as Speech does from ours; and not to be any more an external Creature or Piece of Workmanship in Him, than our Words are so many Mechanical Productions

or Structures in Us; Tho' we know it cannot resemble the Speech of a Man, as the Nature of That is meerly Sonorous: For this were to suppose, that the Divine Nature is the same with ours. The words and discourses of Men are continually sliding out of their Mouths, and wasted away into Air, as fast as they follow one another. And can it be otherwise, when their very Lives are upon the wing too? One Age and Generation rolls on at the heels of another, and as the Persons of Men, so their Devices and Thoughts are born and die; And as fast as the Mind varys and shuffles it's Ideas and Reflections, the Organs of Speech keep pace with it, in an orderly Correspondency and Circulation of Words; which are perpetually bubbling up, and breaking upon our Tongues. The Speech of a Man is at any time interrupted and cut short by the very closing of his Lips. But there is nothing of all this in the Word or *Logos* of the Father. This Word is perfect and intire in the Unity, Immutability, and Permanency of it's Nature; ^a *For the Word of the Lord endureth for ever in heaven.* There is no Former nor Latter, no Before nor After, in this Word. He is *Alpha* and *Omega*; All in One, and at Once; Invariable in his Essence, and Eternal in his Existence. For as there is or can be but one God; so there cannot be more than one express Image, one *Logos*, one Wisdom, of that Infinite Unity.

§. 37. Is not this then matter of Astonishment, that they, who profess to believe in one only God, should so licentiously indulge themselves in such a vain Humour of Invention, and Love

of Novelty, as to ascribe a Duplicity, and indeed a Multiplicity, of Express Images, Words, and Wisdoms to this One God; One Word or *Logos* inherent in the Father's Nature, by which he produc'd or created another, his Son, stild also his Word, but this only illustratively and metaphorically, as he is call'd the Vine, the Way, the Door, and the Tree of Life? As little will they allow him to be any more than the Nominal or Titular Wisdom of the Father, affirming that the Father has another Unbegotten Wisdom, inherent in his Nature, which always co-existed with him, and by which, as he made his Son or Appellative Word, so he was pleas'd to call that Secondary Son his Wisdom too; inasmuch as it pleas'd him to communicate a Share or Portion of his Internal Wisdom to his External one. This is the Creed of our Adversaries, asserted from their Mouths, and subscrib'd with their Pens. This is the Tenour of the *Arian Catechism*, the *Thalia*; and we have seen already, how plainly and confidently *Asterius* has deliver'd himself about it. "Tis observable (says he) "that when the Apostle calls *Christ*, 'the Power "of God, and the Wisdom of God, he omits "the Article; which is as much as to say, that "he is not the very Power of God, nor the very "Wisdom of God; And that God has his Physical and Inherent Power besides, an Only-begotten one, which always co-existed with him, "that Productive or Plastick One, by which he "created *Christ*, and all the other Parts of the "Universe. And that This is the Wisdom meant "by St *Paul*, in that place of his Epistle to the

“Romans, ^a For the invisible things of him from the
 “creation of the world are clearly seen, being under-
 “stood by the things that are made, even his eternal
 “Power and Godhead. For as every One (I sup-
 “pose) will readily grant, that the Divinity,
 “which the Apostle has here occasion to speak
 “of, is properly That of the Father; so by the
 “Eternal Power and Godhead must be under-
 “stood (as I conceive) the Father himself, and
 “not his Only-begotten Son. That was another
 “Power, another Wisdom of God, which disco-
 “ver’d it self in the Person and Actions of *Christ*.
 And a little further, another passage of the same
 Sophist as frightfully stares us in the face; “That
 “Eternal Power and Wisdom of God, which the
 “first Light and Principles of Reason assure us
 “must have been without beginning and unbe-
 “gotten, is Univocal and Simple. But then be-
 “sides This, there is a numerous Collection or
 “Constellation of Wisdoms, Individually distinct
 “from one another, and created by this Unge-
 “nerated Wisdom. Of this Clan the Chief, the
 “First and only Begotten is *Christ*, who in com-
 “pany with the rest holds his Being dependently
 “and precariously upon the meer arbitrary de-
 “termination and pleasure of God; and both
 “he and they are very properly and appositely
 “stil’d the Powers of God, as being created by
 “him, serving his pleasure and purposes, and mi-
 “nistring to his Glory. Thus the Locust, ap-
 “pointed and sent by God to execute his ven-
 “geance upon his Rebellious People, is call’d by
 “the Prophet ^b the Power, nay, ^c the great Power

^a In our Translation the great Army. ^a Rom. c. i. v. 20. ^b Joel
 c. 2. v. 25.

"of God. And the *Psalmist* calls upon God's Powers, as well as his Angels, to praise and worship him."

9. 38. What an abhorrence and detestation of such Wretches does the Recital of these Flights of Blasphemy beget in the Soul of every good Christian? See to what lengths this Conceit of theirs will carry them. If the Son be not Begotten of the Father, and of the same Nature with him, but is only his Nominal Word or Reason, as being an Instance or Effect of God's Essential Word and Reason; only a Nominal Wisdom, as being an Instance and Instrument of that other Inherent Wisdom; only a Power, as being a Production of and Subservient to God's Primitive or Natural Power; only a Son, as being one of those Works which God has call'd Sons; Who knows, whether he is any other than a meer Intellectual Action or Operation of God, in the production and conservation of God's Creatures? What then will they make of him at last? What, I say, if there can be nothing but a mere and empty Name and Abstraction in all these Characters; If all his Offices and Titles, and indeed his very Essence, were given him upon our account, and the whole Excellency of his Nature consisted only in an Act equivalent or analogous to that of Human Apprehension? The very Devils themselves are not transported to such a degree of Desperation and Outrage as these Men, who make no more of the Son of God than a meer Putative Thing, the Musick of three or four Syllables, at the same time that they would think any Man out of his Wits, who should use them

So I render, *ὅτι τὸν υἱὸν τοῦ θεοῦ ὡς τὸ εἶναι αὐτὸν ἐν ἡμῖν.*

as ill, and tell them positively to their Faces, that they were not Men, that they had neither Soul nor Body, whatever they pretended, but were only Shadows, Names, and Nothings. Is it in the power of a canker'd Heart and a heated Imagination, to ingender a more monstrous and diabolical Doctrine than This, that, notwithstanding God's Wisdom existed with him from Eternity, yet *Christ* is not his Wisdom, much less his Only-begotten Wisdom; but only one among many powers and wisdoms, all created and made, tho' indeed the foremost or Captain of them; and that the Locust and the Canker-worm are, in as true and proper a Sense, the Power of God, as our Lord himself. As often as they hear us asserting that the Father and the Son Co-exist from Everlasting, they tax us with imposing upon their Understandings, and ask us Whether there can be two Self-existent and Unoriginate Principles? And yet they can perceive no Absurdity or Hardship, when themselves affirm, that God has an Unoriginate Wisdom, which Co-existed with him from Eternity. This is a Taſt of their great Ingenuity and Consistency; and the Reader has another as remarkable and poyant, in that other branch of their Hypothesis, that this Unoriginate Wisdom is indeed the Father himself, and yet Co-existed with the Father: Whereas, till these deep-sighted Doctors inform'd us better, the World never understood how the Same Thing could be said to Co-exist with it self. We read in the Gospel, that our Saviour was with his Disciples. Now it would be a Comment somewhat out of the way, if we should say, that, when he was with his Disciples,

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the meaning is, he was all alone. One thing cannot exist along with another, unless there be two things. Or are our Adversaries dispos'd to make a Compounded Being of the Divine Nature? and to Annex or Superadd this Perfection of Wisdom to it, as a sort of Ingredient or Appendage, but yet Uncreated, Unmade, and that which made and form'd the Universe? Will they do this rather than the Son shall have the honour of being suppos'd to create it? Not unlikely. For they had rather do any thing than Justice to the Creator and Saviour of the World.

§. 39. What Scripture or Tradition ever told them, that God has another Word and Wisdom beside his Eternal Son? Whence had they the Hint for thus Enlarging the Deity? Was it from that Place in the Prophet *Jeremy*, ^a *Is not my Word like as the fire, saith the Lord, and like a hammer that breaketh the rock in pieces?* Or was it from that of the *Proverbs*, ^b *I will make known my Words unto you?* No certainly. For what else are these Words but God's Precepts and Commandments, deliver'd to his Saints by the Intercourse of his Essential and Only-begotten Word? These are those Divine Sanctions the *Psalmist* speaks of, *Pf. 119. v. 101. I have refrained my feet from every evil way, that I might keep thy Words.* That such Words as these are not our Saviour, appears not only from what he says of them, but from his very Saying them; ^c *The Words*, says he, *which I spake unto you.* These Words are not so many Sons of God, not so many Creating Words, nor express Images of the Father, nor made Men

^a Some Copys read *λελάληκα*. V. Mill. Ed. N. Test. ^a Jer. c. 23. v. 29. ^b Prov. c. 1. v. 23. ^c John. c. 6. v. 63.

for our sakes and for our Salvation; nor will all of them put together constitute such a Word, as that Substantial and only Begotten one, which *St John* tells us was made Flesh, and created all things, even our Lord *Jesus Christ*; whose Unity with the Father in Substance and Nature the Holy Scripture so copiously and plainly declares and asserts. The Father himself has expressly inform'd us, that he has but one Only-begotten Son and Word; and as holy Men of old and since have learn'd this from him, so they have taught it us. Indeed the Plenitude and Universality of that Creation, which God wrought by the Son, is of it self a clear Proof of This. For all things whatsoever, visible and invisible, were created by the Son; and without him was not any thing made that was made. Neither the Revelations of God, nor the Testimony of his Church, have given the least Ground or Handle for inventing this *Arian* Plurality of Divine Words and Wisdoms. There is not in all the Bible any mention made of a Second, or Third, or Fourth Word of God, nor of any thing created or done by such other Words or Sons. No: They were all conceiv'd and born in the fertile Heads and naughty Hearts of these Enemies of *Christ*. And They too would not have broke in thus upon the common Import of words and Sense of things; they would have contented themselves with an Individual Word and an Unity of Wisdom in God; but that they were fix'd in a Resolution to deny and abjure this one Word and Wisdom, and not be out-done in Apostacy and Infidelity by the *Manichees* themselves, who turn the Works of the Creation and the Methods of Divine Providence into

into an Argument against the Attributes of the Creator; and have substituted to themselves another God in his place, about whom, or any work or operation of his, the Holy Scripture is perfectly silent.

§. 40. Now then, If the Holy Scriptures have not the least intimation or glimpse of two or more Wisdoms in God; If this is a Doctrine unknown to the Church 'till the days of *Arius*; If it has been all along the harmonious and universal Belief and Confession of all our Councils, Doctors, Fathers, and Children, remaining still upon Record, in their Publick Definitions and Occasional Writings, that the Wisdom of the Father is an Uncreated Being, Consubstantial and Co-existent with him, and the Creator of the World; It necessarily follows, that this Wisdom must be the very Son of God, who, even by the Confession of our Adversaries themselves, Co-existed with him from Everlasting. For that this Wisdom of God created the World, the Scripture asserts very plainly in those words of the *Psalmist*; ^a *In or By Wisdom hast thou made them all.* And so treacherous is *Asterius's* Memory, the known Misfortune of great Wits, that in his subsequent Books, where his Dispute is with the *Gentils*, he is carry'd away, insensibly as it were, like *Caiaphas*, by an over-ruling Direction and Impulse, into an ingenuous Acknowledgment and Assertion of the Truth, that God has not many Wisdoms, as he told us before, but that he has only one Wisdom, without a word of the Caterpillar or Cankerworm. For this is what he says; "There is but one Word of God, the *Logos*;

^a Psalm 104. v. 24.

"tho' Creatures there are many, endow'd with
 "intellectual faculties. And tho' there is a
 "Wisdom and a Goodness which many of God's
 "Creatures share in common, yet the Wisdom
 "of God himself is but 'One in Substance and
 "Nature." And a little further again to the very
 same effect; "Who are these (says he) that
 "seem worthy in the eyes of the Gentils to be
 "call'd the Sons of God? For no One will be so
 "hardy as to say, that these Sons can be so many
 "*Logoi* or Words of God. No Man will be so
 "foolish as to suppose God has several Wis-
 "doms; For nothing can be more absurd than
 "to distribute the Nature of the *Logos* among
 "a multitude of Sons, or to give them the Stile
 "of so many Divine Wisdoms; because, as we
 "have shewn, no more than one *Logos* and one
 "Wisdom can belong to the Nature of God." Such plain and exprefs contradictions as these
 are to the Positions of *Asterius* I quoted before,
 make it no longer surprizing, that the *Arians*
 should keep up such a long and bitter Quarrel
 with Truth; Which may well expect no favour
 from them, if, rather than not disagree with every
 thing, they affect thus to fall out even with Them-
 selves. To Day, as the humour takes them, God
 shall have many Wisdoms; To morrow he must
 have but one. One hour God's Wisdom and the
 Cankerworm are upon a level; the next, the Fa-
 ther's Wisdom is of his Essence and Nature, and
 always existed with him. Sometimes 'tis impossible
 there should be any more than one Unbegotten
 Being, even God the Father; at other times his
 Wisdom and Power is confess'd to be Unbegotten

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too. *We* must not be suffer'd constantly to affirm that the Word of God is from Everlasting. But these Privileg'd Free-Thinkers cannot err, when, in contradiction to themselves, they confess that God's Wisdom is an Uncreated Being, and existed with him from Eternity. Such a gloomy Giddiness has seiz'd their Understandings, that the remembrance of a true Essential Wisdom in God seems to have left them, and they have reel'd aside to another Imaginary one, first found out by themselves; as the *Manicheans* revolted from the Knowledge and Belief of the True God, and carry'd themselves out an Idol, by the Strength of their own Fancies.

§. 41. But in defiance to these wild *Manichees*, and to every other such Herd of Hereticks, we affirm and teach, that our Lord has but one Father, who Creates and Governs all things by the Agency of his Substantial Word. Against these *Arians* particularly we assert and vindicate the Unity of the Divine *Logos*, and his Consubstantiality with the Father. This is the Doctrine we must abide by, because it comes to us from our Lord himself. Were not the Son what we affirm him to be; How comes he to be thus principally and immediately God's Creating Agent? How comes the Father to manifest and discover himself to whom he will, in the Person of the Son? How comes the Son to be capable of Illuminating and Sanctifying? How comes he to be join'd with the Father in the Form of Baptism? I hope they will not say, that the Father alone was unqualify'd either to produce a Universe out of nothing, or to answer the Purposes and conferr the Benefits of that Sacrament. And yet, if no more
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than the Father was necessary for these Effects, (and 'tis the Height of Atheism to deny him to be so). Why was the Son taken in to an equal Share with the Father in the Work of the Creation? How comes he to be as much (if I may say so) a Party as the Father in the Work of our Regeneration? What Communion, what Participation or Concurrence of Divine Acts and Efficiencies can a mere Creature have with it's Creator? We are Initiated into the Church, in the Name and by the Act of God. How then comes this Form of Initiation to run in the Name of a Creature too? or at least in the Name of one Creator, and of one, and but one, Creature? as according to the *Arians* it does. If a Creature may be the joint Object of our Faith and Worship; Why may not more Creatures than one be so? If the End of this Institution and Form be our Admission into a close Communion and Commerce with the Divine Nature; How comes a poor finite Creature to be so eminently concern'd in That? or is he made a Party in the Form, to the end that we should be united to him, and incorporated into Mystical Fellowship with him, tho' a Creature? Why then there was no Occasion for God's creating him, because he could have made us his Sons, and as much his Sons as the Word himself, without him. And therefore the Name of the Son might e'en as well be left out of the Form of Baptism, if he is only such a Son, as our Adversaries would make of him. The general Properties of all Rational Creatures are the same. And if the Son be no more than one of these, he must be so far from enjoying that great Prerogative and Capacity of

shedding abroad the Divine Influences and Graces, according to his good Pleasure, that he must hold all his Happiness, and his very Being, of God, in the same Dependency, and by the same Tenure, as they. We have said enough above upon the Point of the Son's Creatorship; And now, as the Current of our Discourse has brought us to the Topick of Baptism, I could not excuse my self, if I did not set this Matter in a true Light, and alledge this Reason, which I firmly believe to be the true one, why the Son is join'd with the Father in that Sacramental Form; namely, not because the Father himself was any way unqualify'd alone for the full Collation of the Graces and Benefits of Baptism, nor because it was an Addition that dropt casually and unawares from the Pen of the Evangelist; but verily because the Word of God is his Essential and Inherent Wisdom, and that Eternal Brightness or Splendor of his Glory, which belongs to his Nature, and was of his very Substance, from Eternity; and consequently the Son cannot but be immediately and equally concern'd with the Father in the Donations and Conveyances of all Spiritual Graces and Blessings; As the Globe of the Sun acts in concert with it's Rays, in the Diffusion of the great Blessings of Light and Heat. Nor was it out of Necessity, but purely from the glorious Principle of Paternity in his Nature, that *God by Wisdom founded the Earth*, that he made all things by that Word, and sanctifies the Laver of Regeneration in the Name of that Son which is of his very Substance. For where the Father is, there is also the Son; as there

cannot but be Brightness where there is Light. We learn from our Saviour, that whatever the Father does, he does by the Son. ^a *The Son* (says he) *can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* Whence it evidently follows, that whom the Father baptizes by the Administration of the Priest, the same also the Son baptizes; and whom the Son baptizes, the same also the Holy Ghost baptizes. The Sun-beams, whose Light is common to them in Nature and Operation with the Ball or Body of that Luminary, are as truly said to Inlighten or Illuminate the Bodies they light upon, as the Sun it self, shining in the Meridian. And thus the Presence or Act of the Father implies and includes the Presence and Co-operation of the Son. And therefore 'tis by no means unintelligible, that the Form of Baptism should run in the Name of the Son as well as of the Father; because in that Mytery, as in all other Divine Operations, there is a Concurrence and Physical Unity between the Son's Act and the Father's.

§. 42. Accordingly, in that Promise of his to the Faithful, he joins himself with the Father; ^b *I and my Father will come unto him, and make our abode with him.* To the same effect are his words afterwards; ^c *That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.* In St Paul's usual Form of Benediction, the Donation of Grace is as much ascrib'd to the Son as to the Father, and requested of or pronounc'd from Both alike; ^d *Grace to you, and peace from God our Fa-*

^a Joh. c. 5. v. 19. ^b Ibid. c. 14. v. 23. ^c Ib. c. 17. v. 21. ^d Rom. c. 1. v. 7. 1 Cor. c. 1. v. 3, &c.

ther, and the Lord Jesus Christ. Light and Brightness are never to be disunited; and there's no Eclipsing the one, without Affecting the other. And thus the *Jews* and *Arians* by denying the Son forsake and oppose the Father. When the *Jews* abandon'd the Fountain of Wisdom, as *Baruch* says of them, assigning the true Cause of their deplorable Condition, they shunn'd and fled from the true Wisdom which flows from that Fountain, even our Lord Jesus Christ, and would have *Cesar* to be their King, instead of that *Christ*, who is *the Power of God, and the Wisdom of God*. And what was the Punishment, which God inflicted and still lays upon them for this Infidelity and Rebellion? Why that City, which was the Center of their Political Strength, lies all in Ruins; and so do their Understandings too. Besides, 'tis much to be doubted, whether the Baptism administer'd by our Adversaries is Valid. There are indeed the Names of the Father and the Son in it: But this is such a Father as, according to them, is really no Father, as not having a Son of his Substance, and Equal to him in Nature; and the Son they mean is really no Son, but only a meer Creature made out of nothing. And can it be suppos'd, that the Blessed Trinity should ratify such a Baptism as This, in which 'tis not Invok'd, but Mock'd? Can the greatest of God's Blessings be suppos'd to follow such an Insidious Application? For let the *Arians* word themselves as they please, they do not Baptize in the Name of the Father, and the Son, but in the Name of the Creator, and one of his Creatures. And therefore, tho' they find their Interest in retaining

the Words of the Scripture Form, yet their Baptism has, in truth, no more of Christ's Ordinance and Institution in it, than there is of the Nature of a Creature in the Divinity of God the Son. Not every one that says Lord, Lord, administers an Effectual Baptism. The Words will not do, where there is a notorious and profess'd Abnegation of that *Lordship*; and therefore our Blessed Saviour prefixes Teaching to Baptizing, in the Command or Institution it self; *Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* The World was to be duly instructed about the Object of their Faith, and then they were to be Baptiz'd in the Name of those Three Blessed Persons in the Godhead, in whom they believ'd as equally and truly God.

§. 43. And this is the Case of all those other Heretical Sects and Separatists, who by their declar'd and discriminating Principles and Doctrines must be understood to put a Construction upon the words of the Form, quite contrary to the proper Sense of them, tho' in Policy they retain the Form it self. Such Baptisms as these, wanting that which is Essential, the Tenour and Substance of that Faith or Belief, which the Form it self requires, can lay no manner of Obligation upon the the Justice of God to admit of and confirm them; and instead of making those, who receive them, the Children of Grace, they rather render them, more than they were born, the Children of Wrath. If there was any thing of Christianity in the meer Pronunciation of Words and Sounds, the very Heathens might come in

for a Share of it too. They confess the Being and Providence of an Almighty God, and very frequently and seriously discourse of Both. But then they are still at such a Distance from the Worship and Service of the true God, even the Father of our Lord *Jesus Christ*, that they deny him to be so. The *Manichees* and *Montanists*, and the School of *Paulus Samosatensis*, are destitute of the Necessary Faith, as precisely as they keep to the Evangelical Form. But still, more egregiously are those poor Creatures abus'd and impos'd upon, who think the Disciples of *Arius* baptize them, because they pronounce the words of the Form upon them at the Font. For no Hereticks before them have misapply'd those words in a Sense so Derogatory to the Honour of God and so fundamentally Repugnant to the very chief Articles of the *Christian* Faith. All those other Ulcers of Heresy had not so deep a Core as this; which, besides establishing it self, has the sad Aggravation to answer for, of 'excusing and abetting all the others. 'Tis very true, that *Arius's* Elder Brothers broke in upon the Sense of Scripture; that they mutilated and garbled the Sacred *Depositum* very boldly and licentiously. But then they did this chiefly in what concern'd the Body of *Christ*. Thus they deny'd, that he assumed our Flesh of the Substance of the Blessed Virgin, that he died upon the Cross, and that he was Really and Substantially a Man, affirming him to be no more than a meer Phantom or Apparition, and that he shew'd himself to his Disciples only as the Image of one Friend presents it self to the Imagination of another in a Dream. All this is

ἡ Δικαιοσύνη αὐτῶν ἐκ τῶν ἰαυτῶν ἀπορολογησίου.

modest

modest in comparison of *Arius's* Enterprize. He singles out the Deity it self to Combat; he plants his Battery against the Divinity even of God the Father; which, in the immediate Consequence of his Doctrine he levels with the Creatures, by asserting his Son to be a Creature, whom God in his Holy Scripture has declar'd to be the Brightness of his Glory and the Express Image of his Person. As soon as you come within hearing of an *Arian*, your Ears are saluted with his *ex loq*, *He was not before he was — He was not — In Time he was, and he was not 'till then.* This is the Ammunition which they saunter about with; As Children carry Dirt in their Pockets to pelt People in the Streets. This is the deadly Poison these Hissing Adders Spit and Scatter wherever they roul. And when all their Industry and Bustling turns to little or no account; when they find no Deserters come in, and that their Cause loses rather than gets ground, and cannot subsist unless some other measures be taken; Then Application must be made to the Secular Arm; and Edicts and Legions must supply the place of Arguments; and the weaker sort of People must be dazled and frighted out of their Faith, by the Parade of Authority, and the Terroures of Military Execution. How deplorable then, and how much to be commiserated, is the case of those poor Souls, that are thus trick'd and cheated? Is it not a reflection enough to break the very Hearts of them, that they have made so Foolish an Exchange, as to purchase the Repose and the Satisfactions of this Life at no less a price than the Comfort of a Clear Conscience and the Hope of Eternal Glory? For what can be

be the Benefit of such a pretended Baptism, administer'd in the Name of a Person that has really no Being in the World? And if he had, it could only give them an Interest in a meer Creature, and entitle them to the Patronage and Favour of a poor Dependent Being. It cannot be that Sacrament, which establishes a Communion or Entercourse of Mercy and Grace between God the Father and us miserable Sinners. For 'tis necessary to give Efficacy to This, that we believe in the Son as he truly is such, the proper Son of his Father's Substance, in the Essence of his Father, ^a as the Father is also in him: Whereas the *Arian Catechumens* believe in no such Person, but only in an Imaginary Phantom and Vision of their own Inventing, in a Being (if he did exist) unally'd to the Father in Essence, and absolutely Unlike him in Properties and Perfections. And thus their wicked Guides and pretended Pastors basely deceive and circumvent them in a matter of the highest Importance, and leave them in the same Unregenerate State which they found them in. Alas then! how compleatly miserable, how intirely ruin'd and undone do these Men begin to perceive themselves! when the Stroke of Death has finally cut them off from the Enjoyment of the only Happiness and Pleasure they had before in the good things of this Life! And what will they do, when the time shall come, that they shall behold that Lord, whose very Being they had formerly deny'd, Sitting Enthron'd at the Right Hand of his Father, and Judging the Quick and Dead? Will they call out in that Day for Aid or Protection to those

Oppressors and Impostors, by whom their Consciences were first debauch'd, and now their Persons betray'd into such miserable Circumstances? No. They will see the Authors of their Woes call'd also to the Judgment-Seat, and too late bewailing the Folly and Madness of all that studied Impiety and shameless Knavery, which they had made their Trade, their Boast, and their Entertainment in another State.

§. 44. Thus much by way of Premonition or Preface to our Discussion and Explication of that Famous Text in the Book of *Proverbs*; and thus much appear'd very pertinent and proper for clearing the way to it, that is to say, for removing the Rubbish our Adversaries had block'd it up with, and opening to their View such a previous Proof and Evidence of our Lord's Proper Divinity, as might anticipate the false and impious Construction they put upon that Place of the *Proverbs*, which admits of and ought to be understood in a very sound and good Sense. It must be observ'd in what Book of Scripture this Text is found, *The Lord created me the Beginning of his Ways in Order to his Works*; Even in the Book of *Proverbs*, among *Solomon's Proverbial Sentences, or Theses*. Now we know the Proverbial Language and Stile is generally Metaphorical and Allusive; and therefore the words here are by no means to be taken in a strict and literal Sense; nor can we safely determine the Meaning of them, before we have inquir'd and consider'd, Who is the Person said to be Created in them. Our Lord himself remarks, that *Proverbs* are full of Allegory, and must not be understood in the most

Obvious and Grammatical Import. ^a *These things* (says he) *have I spoken unto you in Proverbs: the time cometh, when I shall no more speak unto you in Proverbs, but I shall shew you Plainly.* If therefore we would not run the Risque of mistaking and perverting a Part of God's Revelations, we must not run away, at the first Glance, with such a Construction of the words, as lies only upon the Surface, but we must proceed with Deliberation, and examine a little deeper. If being Created is here affirm'd of any Angel, or meer Man, or any other of God's Works; there is then no reason why it should not be taken in the proper and obvious Sense of that word. But if the Person, here said to be Created, is that Eternal Wisdom and *Logos* of God, by whom God gave all his Creatures whatsoever their Being; If this Wisdom is here speaking of Himself; Then nothing can be more absurd, than to suppose he us'd the word Created in the proper Sense of it, which would have made it a Contradiction to his Sonship and Generation. No Body will dare to say, that he had forgot he was the Creator and Maker of all things, or that he could know so little of his own Nature, and of the Nature of his own Works, as to confound the one with the other, and reckon himself a Part of what his own Power had form'd. Consequently the Purport of the Place must lie deeper; and we ought to interpret it according to that Analogy of Allusion and Figure, which is usual in Proverbial and Prophetick Writings. At a little Distance from this Place there is another Figurative Expression, made use of by the same Eternal Wisdom of

^a John c. 16. v. 25.

God

God, which explains and illustrates the Truth of this. *Wisdom*, (says he) *bath builded for her self a House*. And what is this House of Wisdom, but that Human Body, which our Saviour assum'd at his Incarnation? What is this, but that Flesh, which the Evangelist has told us the Word was Made? This Wisdom of God did not dictate to *Solomon* any such Expression as this, *I am a Creature*. No: There is a particular Circumspection observable in the Text. For our Lord says there, not simply that God Created him, that he Made him, as he did all other Creatures, out of nothing; but that he Created him the Beginning of his Ways, i. e. appointed and made use of him as his Agent for the Creation of all things.

§. 45. That which is said here to be Created is only our Lord's Humanity, and the Functions and Offices peculiar to it; and not his Divine Nature. He does not say of himself, *I the Person now speaking by Solomon am a Creature*, or was made out of nothing; but my Father Created me, who am his Proper Son, his Agent or Operator. Creatures in Essence are Beings made by God, and made out of nothing; and this is the proper Import of Creation. But then there is another sort of Creation, which does not reach the Nature or Existence of a thing, but only it's Condition or Circumstances. And thus an Uncreated Nature may be Created something else; as by the Accession of a Character or Office to it, which it had not before, or by it's Personal Union with a Created Nature. This Distinction the Holy Scripture is not a stranger to. Some Places only concern the first and proper Sort of

Creatures

a Prov. c. 9. v. 1.

Creatures and Creation, as particularly these following; ^a *The Earth is full of thy Creatures*; and, ^b *The whole Creation travaileth in pain together*. Agen; ^c *The third part of the Creatures, which were in the sea, and had life, died*. Agen; ^d *Every Creature of God is good, and nothing to be refused, if it be received with thanksgiving*. The same Sort of Creatures are those mention'd in the Book of *Wisdom*; ^e *Thou hast ordained Man thro' thy Wisdom, that he should have Dominion over the Creatures, which thou hast made*. Of these also is our Saviour speaking, where he says, ^f *From the Beginning of the Creation God made them Male and Female*; and Moses, in his Acknowledgment and Celebration of God's extraordinary Favour to the Children of *Israel*; ^g *Ask of the days that are past, which were before thee, since the day that God created Man upon the earth, and ask from the one side of the heaven unto the other*; and thus too the Apostle in his Epistle to the *Colossians*; ^h *Who is the Image of the invisible God, the first born of every Creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him. And he is before all things*.

§. 46. Many more Expressions and Instances of this kind might be produc'd from Holy Scripture; but those already alledg'd may suffice to put the Reader upon his guard, and satisfy him, that Creation, in the proper Sense of the word, is apply'd by Scripture only to Created Substances

^a The Father read *Job*. ^a Psalm 104. v. 24. ^b Rom. c. 8. v. 22. ^c Rev. c. 8. v. 9. ^d 1 Tim. c. 4. v. 4. ^e Wis. c. 9. v. 2. ^f Mark. c. 10. v. 6. ^g Deut. c. 4. v. 32. ^h Col. c. 1. v. 15.

or Effences; but then 'tis as plain, that elsewhere it does not signify the Production of a Substance out of nothing; As in the following Places: ^a *This shall be written for the Generation to come: and the People which shall be created, shall praise the Lord;* ^b *Create (or make) in me a clean heart, O Lord;* Agen, ^c *Having abolished the law of commandments, contained in ordinances, for to make (or create) in himself, of twain, one new man;* And agen, ^d *That ye put on the new man, which after God is created in righteousness and true holiness.* The People of whom the *Psalmist* is prophesying, were not a Race or Nation of Men Created out of nothing; and the Heart which he begs of God to Create in him, was not another besides that which he had in his Body at that time. No; All the Creation in both these Places is a Spiritual Regeneration, and a Renewal of the State of Grace. And when the Apostle speaks of a New Man's being Created, and of one New Man's being Created of two, this Creation here is not of any new Substance, is not of the Person made by God out of nothing, but the New Man is only the New Life, or that Disposition and Deportment which becomes a Regenerate Person; and the Two Men, out of whom One new one is Created, are the People of the *Jews* and the People of the *Gentiles*, united by Regeneration and Community of Grace in one Body, even the Body of *Christ*. And thus in that passage of *Jeremy*, ^e *The Lord hath created a new Salvation for a Plantation, in which Salvation Men shall walk hither and thither,* the Creation is not of any new Substance or

^a V. *Septuag.* ^a *Psal.* 102. v. 18. ^b *Ibid.* 51. v. 10. ^c *Ephes.* c. 2. v. 15. ^d *Ibid.* c. 4. v. 24. ^e *Jerem.* c. 31. v. 22.

Essence that was not in Being before, but only of those Means of Grace and Hopes of Glory, which we obtain in *Christ Jesus*. And thus it evidently appears, that 'tis one thing for a Substance to be said to be Created out of nothing, and another for a Person, already Created as to his Substance, to be said to be Created or made something, as to his Condition or Circumstances. If our Adversaries know of any Text of Scripture, where our Lord is directly call'd a Creature, and his Substance said to be Created, let them produce it, and insist as resolutely as they please upon it. But if they can find out no such Text, if the Son and Word of God mentions a Creation of himself only in such a Proverbial way of speaking, as in the same Book of *Proverbs*, and speaking of Himself, he uses elsewhere; Let them then surrender to the force of our Distinction between Created Substance and Created Condition, strengthen'd as it is with our Observation that goes along with it, that Proverbial Propositions or Assertions must be interpreted according to the Proverbial Stile. Let them blush and confess, that the Creation here is not to be understood of our Lord's Eternal Nature, but of That whose Substance could only be Created, his Human. Or if they cannot bend to this; let them prove it consistent with a candid and unprejudic'd Judgment, not to deny that the Creations before quoted from the *Psalmist* and the Apostle, are to be understood in an improper sense, and imply no Creation or Production of a new Substance; and yet boldly to affirm our Lord must mean a proper Creation of his whole Essence and Substance, and that his whole Na-

ture was made as well as that of all other Creatures out of nothing, only because he uses the same word, which *David* and *St Paul*, even according to themselves, did not use in that Sense. The *Building*, the *House*, and the *Seven Pillars*, they own to be only Allegorical; and yet the *Creation* must not be so. That must be literally understood, and drawn into an Argument for their Opinion of the Son's being Created. Thus it is, Gentlemen, you fear him not, let him do his worst. Let him boast himself your Creator; and let God declare him his proper, his own, his well-beloved Son; you still stand to your Arms; you struggle hard to establish in the World as mean and unworthy Notions of him as you can, and use him more despightfully than you would treat even an Ordinary Man.

§. 47. That true Interpretation of this Place, which renders it analogous and consonant with the whole Tenour of the Holy Scripture, discovers the Novelty and Grossness of your Misapplication. Our Lord knew himself to be, what he calls himself frequently in this Chapter and elsewhere, the Wisdom of God, his Father's only-begotten and uncreated Son and Wisdom, at the same time, that, out of his great Goodness and Love to Mankind, he imparts the comfortable News, that God had created and constituted him the Beginning of his Ways, of those merciful Measures he would take with Mankind; that his Father had Prepared or Created him a Body, and made him a Man, that he might be the Author and Instrument of our Redemption. We may as well suppose, that the Apostle, when he tells us the Word was made Flesh, means a Conversion

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of the Godhead into Flesh, and that he did not assume our Nature at his Conception, but was always Man, and nothing else, from Everlasting; or that the Sense of *St Paul's* words, where he tells us, that *Christ* was *made a Curse*, and that *he was made Sin for us*, is not, that he took upon him and underwent the Malediction due to Us, that he *redeem'd us from the Curse of the Law*, as the Apostle speaks, that *he bore our griefs and carried our sorrows*, as the Prophet *Isaiah* expresses it, or, in the words of *St Peter*, that he *bore our sins in his own Body on the Tree*; but that his very Nature and Person became *Anathema*, and a Body of Sin; as that the Proverbial Expression of the Father's creating him the Beginning of his Ways, does not imply, that he created his Human Nature and made him Man, that he might re-establish us in the Favour of God and the Privileges of Divine Grace, and make us Coheirs with himself; but that his whole Nature and Substance is created. And now consider, Gentlemen; Is it not Distraction and Raving Madness; first to make a Creature of your Creator; and then so stubbornly to persist in, and so ostentatiously to value yourselves upon, the Luckyness of such an absurd Imagination? The word *Created* is in the Book of *Proverbs*. And what then? Does *Solomon* tell you, that the Son is a Creature? Does he not, in Equity of Construction, tell you the contrary? If understood according to the Distinction premis'd, between Creation of Substance or Nature, and Creation of Condition; does he not confess and declare him to be the Only-

^a Gal. c. 3. v. 13. ^b 2 Cor. c. 5. v. 21. ^c Gal. c. 3. v. 13. ^d *Isai.* c. 53. v. 4. ^e 1 Pet. c. 1. v. 24.

begotten Wisdom of the Father, and the Creator of the World, and consequently the Son of his Father's Nature and Substance. Upon the whole then; The Father's Creating him has no relation to his Divine Essence or Person, but only to his being made the Beginning or Principle of God's manifold Ways, his Methods, and Providences, with his Creatures, particularly with Mankind; and his Creation, as such, is oppos'd to his Generation, as he is God's Eternal Son. As the First, he is the Beginning of God's Ways, the Root or Source, as it were, of his Administrations and Oeconomy; As the Latter, he has no Beginning, but is the Only-begotten Son of the one Infinite God.

§. 48. Now I would ask; Is the Only-begotten, in the proper Sense of the word, Begotten at all? If he is, then he cannot be a Creature. 'Tis not usual for Fathers to call their Children Creatures; or to say they have created a Son, when they have begot one. But besides being Begotten, the Son is God's *Only*-begotten; and then how can he be the Beginning of his Ways, or the first Part of his Works? If as a Creature, he is the Beginning of his Ways, that is, was Made; (tho' made before any thing else) then being only a Creature, he cannot be, in such a Sense, God's only-begotten, because there were many other Creatures made after him, which were as much, tho' not as soon, begotten as he. *Reuben* was the Beginning or the First-begotten of the Sons of *Jacob*, but he was not his Only-begotten Son. He was indeed Elder than his Brethren; but they were as properly Men and Sons as he. And thus, if the *Logos* be nothing else but such a Beginning

of God's Ways, the First-made of his Creatures, then he and his Fellow-creatures are of one Nature, tho' of different Ages. The first Stone, that is laid in the Foundation of a City, is of the same Nature with all the rest which the Buildings and Houses of it consist of. 'Tis as Similar a part (tho' first laid) of the whole Mass or Pile, as one Muscle of a Human Body is of the whole Muscular Composition. The Foundation comes as much under the Inspection and Direction of the Architect, and is as much a part of his Workmanship, as the whole Superstructure. The Materials, that happen to be first made use of, have no Advantage of Nature upon that Account. They are no more Actively assistant or serviceable to the Builder, than the last Slate or Tile in the covering of the Roof. Both are equally Insensible and Passive under the Hand of the Workman. And thus our Lord, if he is the Beginning of God's Ways and Works, only as he is the first form'd or created of them, cannot be God's Only-begotten Work, but makes only one part or portion of all his Works. His being First-made does not make him the Only-made. Such a Primogeniture would not make him the Lord and Governour of all the other parts of the Creation; but, as being a Creature, he would be equally a Subject with his Fellow-creatures to Him that Created him. And then again; How comes it, that He should be created Single by himself, and before all other Creatures whatsoever? Why should there not be as memorable Intervals too between the Creations of the several Species and Individuals of the other Parts of the Creation, which, as much more glorious and excellent

lent as some of them are than others, were all Created by an Undiscontinued Operation, and without the Intervention of a Sabbath? The whole Structure of the Heavenly Orbs; All the Stars, Fix'd and Planetary, were the Work of one Day, and started into Being at one Command. They were not lighted up, like so many Lamps, one from or after another. All the Individuals of the same Kind or Species, Beasts, Birds, Fishes, Plants, emerg'd, as it were, at one Birth. And even the whole Posterity of *Adam* may be said to have been Created along with him, being Seminaly shut up in his Loins, and Collected in his Nature.

§. 49. The same Con-creation, if I may call it so, which is thus observable in the Several Orders and Classes of the Visible Creatures, discovers it self, according to the Rules of Analogy, as remarkably in the Distribution of the Invisibles, whose Existence commenc'd all intire and at once. And therefore the Apostle, where he has occasion to speak of the Heavenly Hierarchy, words himself, not in the Singular, Whether He be an Angel, or a Throne, or a Domination and Power, but in the Plural, *Whether They be Thrones, or Dominions, or Principalities, or Powers*. In a word; It should seem this was as a Method or Maxim, which God was pleas'd to adhere to, in Creating all the Several Parts and Families of the Universe: And accordingly, if his Word and Son had been Created too, how much soever he might outline and excell all other Creatures in the Dignity and Perfection of his Nature, 'tis reasonable to conclude, he

a Col. c. i. v. 16.

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would

would have receiv'd his Being in Company with his Brethren of the Angelick Host; and not have come before them like an untimely Birth, or as an Exception to a General Rule. Seraphs, and Cherubs, and all the Celestial Ranks that compose that Glorious Assembly and Innumerable Quire of the Sons of God, are Co-eval. There was not first a smaller Number of Voices created to chant Halleluiahs, and shout for joy; and afterwards new ones added to heighten and improve the Magnificence and Solemnity of that perpetual Festivall; But the whole Confort met, and the whole Symphony begun, at one Instant. The Service and Ministry of all those blessed Spirits bears the same Date, tho' 'tis branch'd out into different Posts and Provinces. Some have their Station at the Right Hand of the Throne, and some at the Left, and others encompass it. Briefly then; If the *Logos* be a Creature, 'tis hard to apprehend how he should be a First-made Angel, and why his Creation was not deferr'd 'till God thought fit to create all the other Angels. But if he was indeed, as he certainly was, before Them and all other Creatures whatsoever: if he is God's First-begotten, and Only-begotten Son; it follows, that he is not the Beginning of God's Ways and Works, as That is pretended to imply that his Nature was the First of them that were made; for the First or Eldest Created Being is nevertheless as truly a Creature as the Last, and therefore, if he was not the First Creature, he could not be a Creature at all; and if not a Creature, his Nature and Essence must be absolutely Distinct from, and infinitely Superior to, that of any Created Being conceivable;

it must be the only and adequate Representation and Image of the only true God. And thus in the Holy Scriptures we never find him listed or rank'd among the Creatures; and those who take so much pains to make it believ'd he is no more, incur the Rebuke of the Royal Prophet, and the Religious Scribe, in their Confession of his Immenfity; ^a *Among the Gods there is none like unto thee*; And, ^b *Who among the Sons of God can be likened unto the Lord?* and, ^c *This is our God, and there shall none other be accounted of in comparison of him*, that is, He is the Creator, They are his Creatures; He is God's Word and Wisdom, of his very Essence and Substance; and They are the Things which this Word and Wisdom has made out of Nothing.

§. 50. Your Assertion therefore, ye Disciples of *Arius*, that the Son is a Creature, is False, and has no Foundation or Origin, but the Convulsions of your own distemper'd Brains. And that Sacred Writer, whom you treat so barbarously and inhumanly as to make him assert and justify your Doctrine in opposition to himself, reproves and condemns you, affirming that the Son is none of God's Creatures, but his Essential Offspring and Wisdom. He assures us, that God ^d *by his Wisdom hath founded the Earth*, and that this ^e *Wisdom hath builded for herself an house*. Nay, this very Passage, which you would turn into Poison, is such an Antidote, as your pestilent Hypothesis cannot struggle with. Observe but that Natural Construction of the words, which is necessary to make Sense of them. If the Person here

^a Psalm 86. v. 8. ^b Ibid. 89. v. 6. ^c Bar. c. 3. v. 35. ^d Prov. c. 3. v. 19. ^e Ibid. c. 9. v. 1.

said to be created existed before all things; and if he was created, not in order to his Creating all other things, but *εἰς τὰ ἔργα*, for the Benefit and Advantage of his Works already in Being; One of these two things will follow, either that he succeeded himself in Being, or that his Existence commenc'd later than those Works, forasmuch as at his Creation he found them already in Being, and this notwithstanding it was for their Creation that he was Created. But if he found his Works already in Being, how could he be said to Exist before them? How were ^a *all things made by him*, and how did they at first ^b *consist by his Power*? and 'tis plain the *Arian* Heresy must suppose the Existence of the Works antecedent to the Son's, for (^c some times at least) they suppose him Created and Sent to them, for their Use and Service. But all this is Falsity and Non-sense; a strong Delusion. The Word of God is Uncreate himself, and the Creator of all things; and all this Proverbial or Allegorical Creation is resolv'd into his Assumption of our Nature; which is intimated, and not obscurely, in this very Text; for here He, who expressly elsewhere declares himself to be the Genuin and Substantial Son of God, calls his Father his Lord, in regard of that Dependent and Subject Nature, that Form of a Servant, which he assum'd by his Incarnation. As he is truly of the Substance and Essence of God, he calls God his Father, as Children call

^a I have Inserted this Restriction, the Father's Argument and Sense here seeming to require it; For the *Arians* did not alway suppose the Creatures to be already in Being before the Son, tho' the consequences of their own arguing some times oblig'd them to it; which perhaps may be St *Athanasius's* meaning in this place. And if it be so, my Restriction is needless. ^a John c. 1. v. 3. ^b Col. c. 1. v. 17.

their proper Parents so. As he took upon him our Servile Nature and Condition, and wrought the Work of our Redemption by that, he styles his Father his Lord; which was the Appellation due to him from the Created Nature, and we find in the Gospel, that our Saviour himself taught his Disciples this Distinction; *a I thank thee, O Father*, says he, (O Father of my Divine Nature) *Lord of Heaven and Earth*, who gavest my Human Nature, and all other Creatures their Being. And the Holy Ghost has intimated the same Distinction in that Prayer of the Psalmist; *b Give thy Strength or Power unto thy Son*, (*παῖς σου*) *and help the Son of thine Handmaid*. Here the Proper and Essential Son is distinguish'd from the Improper and Adopted. The one has the *regims* of his Father, his Divine Dominion and Power communicated to him; The other, the Children of the Handmaid, the Works of Creation, stand in great need of his Succour and Salvation.

§. 51. If our Adversaries will cavil and raise exceptions upon the word *παῖς*, which signifies a Servant as well as a Son; Let them remember, that *Isaac* is call'd the *παῖς* of *Abraham*, and the Son of the *Shunamite*, her *παῖδάριον*, her little Son or Servant. It would indeed be very surprising, if our Saviour, as Man, should not stile his Father Lord, as we his Creatures do. And here we find an amazing Expression and Result of his great Goodness and Benevolence towards us, that by the Communication of his Divine Spirit and Grace to the Human Nature, he was pleas'd to qualify us (who by Nature can

a Mat. c. 11. v. 35. *b* Psalm 86. v. 16.

be no more than God's Servants and Property) to call upon Him in the Compellation of Father; upon Him, who by Nature has that Right and Relation of Dominion over us, which belongs to him, that forms or makes a thing, over the work of his own hands. Well then; As we do not deny our Natural Servitude, when we assert our Spiritual Sonship; as we do not deny, that it is God ^a who *bath made us, and not we our selves*, when we address our selves unto him, or speak of him, in that Language, which our Adoption will very well justify: So, when the Son of God's Essence and Substance stiles his Father Lord, *The Lord created me*, this affords us no Pretence to deny his Co-eternity with the Father, and to contradict that clear and express Declaration and Assertion, *That in the beginning was the Word*, and that *all things were made and created by him*. It cannot be conceiv'd, that *Solomon* speaks of any other Creation than that of his Human Nature, because the Creation here mention'd was *his office*, not a Creation of Essence, but a Creation of Office or Imployment, of which God's Works already in Being were the Object. And this Creation of Oeconomy presupposes the Actual Existence of the Person in this sense Created. There are two distinct Ends propos'd by God in the Work of Creation. The one is, that such and such Beings should exist; The other, that, when they do exist, they should answer the End of their Creation, in the Discharge of those Functions, and the Performance of those Duties, which the Wisdom of God has been pleas'd to prescribe. And thus it is with all Created Beings

whatsoever. That which God first propos'd in saying, *Let us make man*, was to bring *Adam* into Being: The Duty and Obedience he requir'd of him was Subsequent. And God, when he made *Noah*, design'd first a Creature, and then a Servant. He was first to be born a Man, and that Man was afterwards to make the Ark. The same Observation holds in all other Instances of this Nature. Thus, in the Conception of the great Prophet *Moses*, the Existence of the Man was first, and some Years pass'd before he was created the Governour and Conductor of God's People. To apply this; The Son is not here Created, that is, call'd into Being; For in the Beginning, or antecedently to all things, was the Word; But this Eternal Word and Son was afterwards Created *εἰς τὴν ἔσχατον*, God's Agent and Administrator for accomplishing his Dispensations and conducting his Oeconomy. For before any Creature begun to be, God's Eternal Son is: And if he had been only a Created Essence, it had been time enough to Create him after the Production of his Fellow-Creatures. And accordingly, as much of his Person as was Created, did not come into the World 'till God's Creatures had not only been long in Being, but were fallen from the Primitive Perfection of their Nature, and had forfeited their Original Charter of Happiness, in which they could not be re-instated, unless it should please the Son of God to transact and interpose in their Behalf; And then, in his Infinite Goodness, he freely stoop'd to that Humbleness of Condition in the Assumption of our Nature, and that Weight of Sufferings in the Work of our Redemption and Reconciliation with his
 Father,

Father, which are here very truly imply'd and meant in the word *Created*. You meet with a Passage in the Prophet *Isaiah* to the same effect; *And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, that Israel may be gathered to him, and I may be glorious in the eyes of the Lord; and my God shall be my strength.*

§. 52. His being Form'd in this Text was not his Entrance into Being, but his Father's Designation of him to that Work or Office, which is mention'd in the words immediately following, *To be God's Servant, to bring those Tribes of Jacob to him again*, which Tribes existed before he was thus Form'd and Sent. The Form'd here exactly answers to the Created in the Text of the *Proverbs*, and the Bringing-again or Reconciling is parallel to the Import of the words, *eis epoiā, for God's Works*; and therefore 'tis not to be doubted, but, as the Forming in the one Place supposes the Pre-existence of the Person Form'd, so the Creating in the other supposes the Pre-existence of the Person Created. And as the Tribes of *Israel*, whose Reduction he was Form'd and Appointed to accomplish, were in Being before his Birth or Formation; So those Works of God, for whose Behoof and Benefit he was Created, were in Being long before he was so Created. As he was the Word and Son of God, he was *in the Beginning*, Prior to the Existence of all Created Beings whatsoever. As he was Man, he was created many Ages after the Infancy of the World, and not 'till that Time came, which the Wisdom of God chose as the properest Crisis for

the doing of that Work, which our Lord assum'd our Nature to do. If a Gentleman of a great Estate had been robb'd of his Slaves in an Incurfion of some plundering Barbarians or Savages, and the Slaves despair'd of making their Escape, or sat still, and were indifferent about it; and therefore the Gentleman found it necessary to send his Son to recover them out of the Enemy's hands; and the Son should politickly disguise and habit himself like one of the Slaves, and take upon him that Compellation too, for fear if the Spoilers should know Who's coming, they should betake themselves to flight, and leave the Prisoners in some dark Dungeon or Cave of the Earth, which 'twould be difficult for him to find; and he should be ask'd, What was the meaning of this Expedition and Management; Would it seem a preposterous Answer, if he should say his Father had thus constituted and instructed him for such a Business, *εἰς ἔργον*? Would any One infer from this Reply, that he was his Father's Slave, or his Father's Manufacture? or that he was not his Father's Son? or that his words import any more than a Discovery or Declaration of his Affair and Commission? Where then would have been the Solecism, if any One should have ask'd the Son of God, cloath'd with Human Nature, and ^a*found in fashion as a Man*, What was the purpose of this wonderful and amazing Conjunction; and he had answer'd, *The Lord has Created me the Beginning of his Ways, for or in order to his Works, and he has Form'd me to bring Jacob again to him*? This is the very thing of which the Holy Spirit has prophesied in the *Psalms*;

^a Phil. c. 2. v. 8.

Thou hast made him to have Dominion over the Works of thy hands; thou hast put all things under his feet. And thus has our Lord Proclaim'd himself; *I am set*, says he, or *anointed a King upon God's Holy Hill of Sion*. And yet his Reign or his Being did not then commence, when he shone forth in the glorious Pomp and Splendor of this Inauguration upon Mount *Sion*. He had subsisted in the Nature of his Father, and reign'd with him in an Equality of Majesty, from Everlasting; and now, with all the Tenderness of Infinite Love, the great Monarch of Heaven and Earth condescended to come down from the Throne of his Glory, to pitch his Tent upon the holy Mountain, and to glad the Territory of his peculiar People with the Brightness of his Presence; and that for this very purpose, that he might deliver both them and us *Gentiles* from that State of Captivity, which Guilt detain'd us in, and bring us Triumphantly Home to the City and Palace of his Father's Residence. And in this sense he was Created and Constituted, *his* *eppe*, not to be significant and beneficial to future Works but to the Creatures already in Being, and miserably distress'd for want of his Assistance and Succour.

§. 53. Those expressions therefore of his being Created, and Form'd, and Appointed or Constituted, are to be understood in one and the same Sense. There is not the least Intimation in them of his Beginning to exist, or his being a Crea-

r This must not be understood, as if the Father meant that the Creation here could not be understood to relate at all to future Beings; as will appear from the Sequel, where he plainly supposes it may. a Psalm 8. v. 6.

ture.

ture. That great and gracious Work or Office of our Regeneration and Redemption explains the true Import of these Expressions; as do likewise those Assertions of our Lord elsewhere, ^a *Before Abraham was, I am*; and, ^b *When he prepared the heavens, I was there*; and again, ^c *I was by him, disposing and adjusting his works*. It seems he was in Being before *Abraham*; and the People of *Israel* came after *Abraham*. As plain it is that our Lord existed before he was Created or Form'd; consequently that when he is said to be so, the Existence of his Nature cannot be meant, but his Assumption of ours; by his Union with which he qualify'd himself to bring *Jacob* again. His Divinity therefore Co-existed with the Father from Everlasting. And as in Unity of Nature with him he gave all Creatures whatsoever their Being; so 'tis evident, that whatever was created had no Being till after him, and that his being said to be Created implies no Beginning of Existence in him, but only his Delegation to that Work or Office, which he undertook and accomplish'd in our Nature. 'Twas necessary that our Regeneration should be the Work of an Uncreated Being, (that is to say, of our Creator) that in His Person He being made Man for our sakes might repair our broken Nature and make us a new Creature. And accordingly 'tis observable, that the End and Occasion of this Creation immediately follows the mention of the Creation it self in those words, *For, or In order to his works*; as if he had said, God

^a In our Translation, *As one brought up with him*. But in the Septuagint, *ἡλικὸς τῆς αὐτοῦ ἀρχῆς*. ^a John c. 8. v. 58. ^b Prov. c. 8. v. 27. ^c Ibid. v. 30.

has decreed my Incarnation, that I might recover his works to their Original State of Perfection. And indeed 'tis usual with the Sacred Writers, when they speak of the Word's Incarnation, to mention the Cause or Occasion of it; whereas when either our Lord himself, or his Prophets and Disciples are discoursing of his Divinity, their expressions are Positive, and free from all manner of Restriction or Limitation; and not a word is to be met with of the Occasion or End of his existing as God. There is not the least hint of any Design or Purpose, for or to which he existed the Brightness of his Father's Glory, any more than Why or to what End and Purpose the Father himself exists. Thus we hear nothing of any Cause or Occasion *Why* the Word was in the Beginning, was with God, and was God. But we are no sooner told that the Word was made Flesh, but the Reason and Purpose of this is declar'd in the next words; *And he dwelt among us*. Nor does the Apostle assign any End or Occasion of his being in the Form of God; But as soon as he has mention'd his taking upon him the Form of a Servant, he takes care to tell us with what View, and for what End, he did so; *He humbled himself, and became obedient unto death*, even the death of the Cross. This was the Work or Province, for or in order to which the Word was made Flesh, and took upon him the Form of a Servant.

§. 14. We know, that our Saviour very commonly discours'd and taught in Parables; and yet we never find him doing so, when his own Divine Nature is the Subject he speaks upon. Then

his words are always clear, exprefs, and full; as when he fays, ^a *I am in the Father, and the Father is in me*; and, ^b *I and my Father are one*; and, ^c *He that hath feen me, hath feen the Father*; and, ^d *I am the Light of the World*; and, ^e *I am the Truth*, i. e. Effentially Self-exiftent. Here is nothing like a Suggeftion of any Cause or End of his being what he declares himfelf to be; which is certainly avoided on purpofe to prevent any Suspicion or Imagination, that thofe Beings, for whose fake he was made Man, were in Being before him confider'd in his Divine Nature. As Man, the Necessity is very plain, that thofe Things or Persons fhould exift before him, becaufe 'twas upon their Account, that he was pleas'd to become fo. That great Apostle, whom our Lord had 'feparated to that Gospel, which he had promis'd by his Holy Prophets, did not become a Minister of that Gospel, 'till that Gospel it felf was in Being; and *Chrift* as God was before St *John*, who was the Messenger fent before his face as Man to prepare the Way before him. But there being no End or Purpofe or Design For which our Saviour fhould or was to be the Word; there being nothing Propos'd or Projected; nothing but Effential and Eternal in his Relation to the Father, as his proper Son and Wisdom; he could not fuggelt any Cause or any Propofed End of his Exiftence, 'till he became, or fignified the Divine Council and Decree of his becoming, Man; And then he plainly declares the End and Cause Why he was, or was to be made, fo. Human Nature and Mankind muft have been Older than himfelf as

^a Joh. c. 14. v. 10. ^b Ibid. c. 10. v. 30. ^c Ibid. c. 14. v. 9. ^d Ibid. c. 8. v. 12. ^e Ibid. c. 14. v. 6. ^f Rom. c. 1. v. 1.

Man; Because they were the Cause or Occasion of his taking our Nature upon him. Thus has our Lord himself acquainted us with the Occasion, the Necessity of his Incarnation, in those words; *^a I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.* And in another Place; *^b I am come a light into the world, that whosoever believeth on me, should not abide in darkness.* And again; *^c To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* And thus also St John; *^d For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

§. 55. This then was our Saviour's Errand and Business, to reveal and bear witness to the Truths of God, to die upon the Cross for our Redemption, to intitle our Bodys to a glorious Resurrection, and to defeat the Machinations, and utterly destroy the Kingdom of *Satan*. Had it not been for these Ends, he had never assum'd our Flesh; had not the Resurrection of his Body been necessary to ours, he had not died; and he could not die, unless he had personally united to his Divinity such a mortal Body as ours. This is what he taught St Paul, and what that Apostle teaches us: *^e Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took*

^a John c. 6. v. 38. ^b Ibid. c. 12. v. 46. ^c Ib. c. 18. v. 37. ^d 1 John c. 3. v. 8. ^e Heb. c. 2. v. 14, 15.

part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life time subject to bondage. To the same purpose the same Apostle elsewhere; ^a For since by man came death, by man came also the resurrection of the dead; and again, ^b For what the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemn'd sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. St John's Gospel has the same Doctrine; ^c For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Our Blessed Saviour says agen of himself, ^d For judgment I am come into this world: that they which see not, might see, and that they which see might be made blind.

'Twas therefore entirely for our sake and advantage, and not at all for his own, that he came down from Heaven. The great Affair that brought him hither was the Purpose of destroying Death, condemning Sin, giving Sight to the Blind, and Life to the Dead. And if not any interest of his own, but purely ours, was the Motive and Occasion of his Advent; then this Creation we are now considering in that Text of the Proverbs, was in order to our Advantage, not to his. And if the end of this Creation center not in him, but wholly in us and our interest; Then it cannot mean a Creation of his Nature; For that would be principally to his own advantage; But it must certainly signify that Creation of his Of-

^a 1 Corinth. c. 15. v. 21. ^b Rom. c. 8. v. 3, 4. ^c John c. 3. v. 17.
^d Ibid. c. 9. v. 39.

fice and Manhood, which redounded intirely to ours. And this Interpretation of the Text is exactly conformable to what we learn from St Paul in his Epistle to the *Ephesians*, that *Christ hath broken down the middle wall of partition; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace.* Here we find Two created in his Body or human Nature. And as that is the Seat or Subject of those created Two, himself may be very truly said to be created. As they were united in him; so was he in like manner in them. And therefore, in consequence of their Creation in his Nature, it might very truly be said of him, that *the Lord had created Him.* Because of our Infirmities which he took upon him, he is said to be weak and infirm; which yet he could not be, as being himself the Power of God. And because he bore our Sins, and underwent the Curse which was pronounc'd against them, he that never did sin is said to be a Sin and a Curse for us. Why then, tho' uncreated, might he not very properly be said to have been created by God, for or in order to his works, from his creating us in himself?

§. 56. For, if, according to the Adversarie's construction of this Text, 'tis here affirm'd, that the Nature and Essence of the Word was created; then 'tis plain he was thus created for his own Sake and Benefit, and not for ours. And if he was not created for our Sake, the Consequence will be, that we are not created in him; And if we are not created in him, then he is not in us,

(as Regenerate Persons) but wholly without us; he leaves our Nature and Condition as he found it, and has concern'd himself no farther for us, than as a Master or Preceptor with his Scholars or Disciples. And if This at last is all that he has done for us; then most certainly both the Guilt and Dominion of Sin are still in our Flesh, and were never purg'd out of it. And is not this now very agreeable to St *Paul's* Assertion a little before, that *we are God's workmanship, created in Christ Jesus?* It must therefore be granted, that we are created in *Christ*; and if so, 'tis very clear, that the Creation in the Text must be interpreted, not of his being a Creature, but of our being Created in him. The Creator here represents and styles himself a Creature, in reference to our Spiritual Creation in his Person. The Text does not insinuate, that the Word, in whom we are created, was Himself created: It only asserts, that we, who are his Workmanship, are created in him. As the Word and Son of God, he is, as the Father himself, from Everlasting; as himself assures us: *I was daily* (says he) *his delight, rejoicing always before him*; and, *I am in the Father, and the Father is in me*. This is what he affirms very explicitly of himself as God. But having occasion to mention his being made Man, he speaks as one of us Mortals, who are created in him, would have done; *The Lord hath created me*. How Created? By my Incarnation, in order to the Regenerating or New Creating of Human Nature in my Flesh; in order to the abolishing the whole Body of Sin, and the ¹illumi-

¹ ἵνα ἡμεῖς ἐλευθέροι ἔχωμεν τὸ φρόνημα. a Ephes. c. 2. v. 10. b Prov. c. 8. v. 30. c John c. 14. v. 10.

nating and exalting the whole Frame of our Nature. Would the *Arians* have had him say, that in the Beginning he was Man? This Expression would not have answer'd his Meaning; neither would it have been true; at the same time that he might very truly and properly affirm, that the Lord created and made him as Man, that he created his Human Nature, that is, our Nature both Physical and Spiritual in him. And that this is the Purport of the Text appears from the last words of it, which mention the End and Purpose of this Creation, that it was for the Sake and Benefit of his Works. Attend to that, and the words clear themselves from all *Arian* Expositions and Fallacies. The Good of God's Creatures, which is the Cause and Ground of the Creation in this Place, informs us, what Sort of Creation is here meant. There is no Cause or Use or Tendency suggested, when his Eternal Generation is the Subject of Discourse a little before. Then what he tells us is, that *before the hills he was brought forth or begotten*; as 'tis said elsewhere; *In the beginning was the Word*. 'Tis not said, that his Father begat him before the Creation in order to his Works, or that the Word was in the Beginning God for or in order to his works; which if they had never been created, he had still been the Word of God, and the Word had still been God. Nor had this Word of God been made Man, if Man could have been sav'd and happy without it. Upon the whole then; 'Tis as unquestionable that the Son of God is not a Creature, as that Begetting a Person is different from Creating or Making a Thing. Whatever is Made or Created, has nothing in

it of the Nature and Substance of the Maker. 'Tis only an External Being form'd by his Power, and wrought with his Hands. But Things Begotten, Sons and Daughters, derive themselves out of the very Nature and Substance of their Fathers. They are not the Furniture or Materials, but the Flesh and Bloud, of their Parents. And therefore whatever is or can be Created is one thing; and the Word of God, his Only-begotten Son, is another.

§. 57. In the History of the Creation 'tis said, that ^a *God in the beginning created the heaven and the earth*; not that in the Beginning he Begat them, nor that in the Beginning they Were or Existed. And thus the *Psalmist* declares; ^b *Thy hands have made me and fashioned me*; but no where, Thy hands have begotten me. And he constantly uses the word Made, or Created, or Form'd, whenever he speaks of the Creatures; as when he speaks of the Son of God he uses no such term, but only such expressions as denote a proper Generation: ^c *This day have I begotten thee*, and, ^d *Out of my heart hath issued forth a good Word*. The Creatures were, and must have been, MADE in the ^e beginning. The Son and Word of God was not Made, but WAS in the ^f beginning. Whatever was created must have had a Beginning or first moment of Existence, and continued in a successive thread or chain of Duration; So that when *Moses* tells us God made his Creatures in the Beginning, 'tis the same thing as if he had said, he made them from a certain Beginning, or he gave them their Being at a certain

^a Genes. c. 1. v. 1. ^b Psalm 119. v. 73. ^c Ibid. 2. v. 7 ^d Ibid. 45. v. 1. ^e Genes. c. 1. v. 1. ^f John c. 1. v. 1.

Instant,

Instant, and then continued it to them; and this very expression our Blessed Lord, who certainly best knew what was properest to be said of the things himself had made, makes use of in one of his disputes with the *Pharisees*: ^a *He, says he, which made them male and female from the beginning.* No created Substance can acquire Existence, but from the Act of a Principle, which Existed without Beginning before it self. And the Holy Ghost has exactly adapted his Language to this fundamental truth in the Book of *Psalms*, ^b *And thou, Lord, in the Beginning, or, according to it's Beginnings, hast laid the foundation of the earth;* and, ^c *O think upon thy congregation, whom thou hast purchased and redeemed from the beginning.* Now the Being of That, which holds it's Existence according to Beginning, must be traced back to a certain first moment or instant. As undoubtedly there was a certain juncture or time, when God first purchas'd his Congregation. In the Beginning God created we find to be the same as God began to create; which is *Moses's* Expression at his close of the History of the Creation, ^d *And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works, which God began to make.* Thus the Duration of all Created Beings must be successive; But the Word of God is without Beginning. He does not compute his Existence by Age, or Length of Days; and therefore he could not begin to be made. All the works of God must have a beginning of existence, because they were made;

¹ In the *Septuagint*, ἀπ' ἀρχῆς. ² Ὁν ἤρξατο ὁ Θεὸς ποιῆσαι, *Septuagint*.
^a Mat. c. 19. v. 4. ^b Psalm 102. v. 25. ^c Ibid. 74. v. 2. ^d Genes.
 c. 2. v. 3.

and must have receiv'd it from a Principle antecedent to it. But the Word of God is not one of his works; but, on the contrary, the Efficient Cause and Principle, which gave Being to all those works. The Nature and Essence of whatever is made must be finite and limited, as well as to the term of it's Existence, as the extent of it's Essence. And accordingly God began to produce and form his Creatures at a certain instant of time: Which affords a demonstration, that they neither were, nor could be, before they were made. Whereas the Word of God is in the very Nature and Essence of his Father as in the Principle of his Subsistence; and the Father, our Adversaries themselves confess, to exist without Beginning and from Eternity; and consequently the Son, whom he did not make but beget, being in his Nature, must exist with him from Everlasting too.

§. 58. This Distinction then the Holy Scripture very plainly makes between Begotten and Made or Created. It declares the Son of God to be the former, and that he has no Beginning of Existence, but that he subsisted from Everlasting; As on the other hand, it asserts the Creature to have had such a Beginning, and that it's Being and Substance are wholly out of and foreign to the Divine Nature. St *John* very well understood this Distinction, and how widely the words that express it, differ in Sense from one another. Accordingly, when he would assert the Son's proper Generation and Eternal Existence, and obviate all Conceits and Fancies of a Successive Duration in him, his words are, *In the beginning WAS the Word*; and not, in the beginning the Word

Word was Made or Form'd. How wretchedly then have our Adversaries misunderstood those Places of *Deuteronomy*, from which they so boldly and blasphemously pretend to prove, that the Son of God is a Creature? What! Are Begotten and Made the same thing? Let the very Texts they alledge make them sensible of their Stupidity and Impiety. These Places are in the thirty-second Chapter of *Deuteronomy*. The first is at v. 6. *Is not he thy Father that hath bought thee? hath he not made thee, or, created and established thee?* and the other a little after, at v. 18. *Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.* Here the Order of the words deserves our particular Notice and Regard. The word *Begot* comes after the word *Made*, as it were on purpose to denote the Convertibility of the words in the Sense which belongs to them in that Place, and to exclude and prevent any such Erroneous and Heretical Conclusions from them, as our Adversaries advance. The same *Moses*, that informs us God said in the Beginning, *Let us make man*, has here express'd himself otherwise, *Of the Rock that begat thee thou art unmindful*; for *Begot* and *Made*, he knew, were equivalent, when apply'd to this Subject. The *Begotten*, following the *Bought* and the *Made* or *Created*, discriminates the one from the other. The *Made* implys the proper or literal Creation of Human Kind or Human Nature; The *Begat*, which comes after, must be understood of God's Paternal Goodness and Favour to Men, after he had given them their Being; and 'tis their ungrateful Returns, which *Moses* expostulates with

^a Gen. c. i. v. 26.

them upon, as we find in the words immediately foregoing, *Do ye thus requite the Lord, O foolish people and unwise;* and then comes in, *Is not he thy father that hath bought thee, &c.* and to the same effect those words which usher in the latter Place, *They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not;* after which comes, *Of the Rock that begat thee, &c.*

§. 59. It has pleas'd the Divine Goodness, not only to create us, but to make us his Sons, and as freely to own us in that Relation as if he had begot us. Begetting is a word from whence Sonship is properly inferr'd; as in that of the Prophet, *I have begotten and brought up Children.* And thus the Holy Scripture speaks of the Son as Begotten, but not as Created. To illustrate this Observation, let us turn to that Text of St John, *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; Which were born not of bloud, nor of the will of the flesh, nor of the will of man, but of God:* Where we are to take notice of the word *to Become* or *to be Made*; which stands to distinguish the Adoptive from the Natural Sonship; and which is follow'd by the word *Born* or *Begotten*, to put us in remembrance, that Adopted Sons are also truly Sons. The Prophet tells us, that the People had abus'd and rebell'd against the Goodness of God; which Goodness manifests and exerts it self to Mankind Universally, first in giving us our Being, and then in making us his Children and Family by the communication of his Grace; which he does at such time as

† *Εξ ἡμετέρου καὶ οὐ ψυχῶν*, Septuag. a Isai. c. i. v. 2. b Joh. c. i. v. 12.

^a he

^a *he sends forth the spirit of his Son into our hearts, crying, Abba, Father.* And thus it is that he gives us power to become the Sons of God, even by the Influx or Immission of the Spirit of his Word. Created Beings are absolutely incapable of Becoming his Sons any otherwise. The Holy Spirit of Him, who is Essentially God's Son, can only make us Adoptively such, by dwelling in our Hearts and Souls. And for this very end and purpose the Word was Incarnate, that he might qualifie our frail Nature for the admission of and communion with the Divine. This is what we find reveal'd long since, in those two Questions of the Prophet *Malachi*, ^b *Hath not one God created us? have we not all one Father?* Here the Created comes first, and the Father follows; and both, in that Order, are an Instruction to us, that our Nature is a Created one, and that God Created it by the Agency of his Word, and that afterwards he was pleas'd to adopt us his Children, and to crown the Relation of Creatorship with that of Paternity. The Father of our Lord is only a Father Essentially to him, and the Son is Uncreate and Essentially the Son of God the Father; and therefore 'tis not any thing of our Nature, that constitutes us the Sons of God, but his Essential Son, who dwelleth in us. Our Nature is altogether foreign and unally'd to that of God, and therefore he makes himself our Father purely by the Inhabitation of the Spirit of his Son; in right as well as by the help of which, we cry unto him *Abba, Father.* Where the Father finds a Heart that has receiv'd this Holy Spirit, he acknowledges the

^a Galat. c. 4. v. 6. ^b Mal. c. 2. v. 10.

Person his Son, and says, I have begotten him, not I have made him, for he made him at his Creation. We were created first by that Omnipotent Determination *Let us make man*, and we were Begotten and Born the Sons of God afterwards, when he was pleas'd to impart to us the Grace of his Holy Spirit. How wisely then has the great Prophet *Moses* in that Text of *Deuteronomy* plac'd the Begetting after the Purchasing or Buying, as on purpose to admonish us of the intire Dependency of our Nature and the Successiveness of our Existence; that altho' by Grace we are Sons, yet we must not forget, that we are Originally and Naturally no more than Men?

§. 60. And that Created and Begotten in a Physical Sense thus widely differ both in the Thing and Meaning from one another, our Saviour informs us, even in this very Place of the *Proverbs*, where, at a little distance from those words, *The Lord created me the beginning of his ways*, we find our Interpretation of them confirm'd by those at v. 25. *'Before the hills he begat me, or I was brought forth.* Had the Sense of the former Text been, that the Nature and Substance of the Divine *Logos* was created; and if Begotten and Created signify'd here Physically the same; How comes he to add that Assertion of his being Begotten? Did not the word *Created* very plainly imply it, if Begotten here signifies no more than Created? Again, The Conjunction *But*, *But he begat me before the hills*, discovers a manifest Opposition between the Begetting here and the Creation before, and fixes the Sense we are to put upon that Creation. For the Begetting

1 The Septuagint reads πρὸ δὲ πάντων βουνῶν, before ALL hills.

here,

here, as it stands annex'd to the being Created, ascertains the Sense of both: It shews it self to be meant only improperly or Metaphorically, because of the End or Design of it, that is mention'd with it. Whereas the words that accompany the word *Begetting*, shew that it must be understood properly, and that it signifies a Generation antecedent to that Creation. Had our Saviour worded himself thus, *The Lord Begetteth me, but he Created me before the hills*, then the Creation must have been understood to precede the Begetting. 'Tis therefore as reasonable, on the other hand, that, when he says he was first Created, and afterwards explains himself, *But the Lord Begat me*, (even me, who told you just now I was Created) *before the hills*, the Generation should be understood to precede the Creation. This cannot be avoided; especially if we consider, that he declares himself to have been Begotten, not only before the Hills, but before All Hills, before all Things; and consequently distinguishes and exempts himself, his own Substance and Nature, from the whole Number or Collective Body of Created Beings, which, as we shew'd before, were not created one after another, at distant Intervals and Periods of Time, but were the continu'd Work of One Six Days, and the Co-eval Production of those few Efforts and *Fiats* of God's Power, which immediately follow'd one another in the Creation of the Parts, 'till the whole Fabrick was finish'd. Those Explanatory Additions, therefore, which go along respectively with the two Verbs, He Created, and He Begot, must be duly attended to. He Created me, says our Lord, the Beginning of his Ways; he does not say, He Be-

got

got me the Beginning of his Ways. No; But he begot me before all things: and 'tis certain, that he who subsisted before all things, cannot be the Beginning or First of all those things, but must be absolutely distinct and infinitely distant in Substance and Nature from them, which if he is, even from the very first or oldest of those things, it follows demonstratively, that he cannot be a Creature. Wherefore it evidently appearing, that the Word is not in the Number of all those things, but that he was in Being before the first-made of them, we need no other Clue to guide us to the true Sense and Construction of his being Created the Beginning of God's ways in order to his works, namely, that it relates to his Incarnation, than the Consideration of the words in the context, which exactly answer to those of the Apostle, *'He is the Beginning, the First-born from the dead, that in all things he might have the Preeminence or Supremacy.*

§. 61, Wherefore those Expressions *Created, Begot, Beginning of ways, and Before all*, being thus compar'd, and the Propriety of the Import of each of them adjusted, the Doctrine comprehend- ed in them amounts very plainly to This, that God, who created all Mankind, became also our Father by the Inhabitation of the Spirit of his Word in us; on the contrary, that, as to his Word and Son, he is by Nature his Father, and afterwards became his Maker and Creator, at what time that Word assum'd a created Body, and was made Man. The Son of the Divine Substance makes the Sons of Men the Adopted Sons of God, by shedding the Grace of his Holy Spirit into the

Breasts of them: Whereas the Word of God is said to be Made and Created, when he became the Son of Man. So that if we are, in a Physical Sense, the Sons of God, Sons of his Substance and Essence; Then I must confess, that it will be very true, that the Word and Son of God is also a Creature. But if we are only Adopted Sons, by virtue of that Divine Donation of Grace, then 'tis as indisputable, that there is no more imply'd in that Proposition, *The Lord created me the Beginning of his ways*, than that the Word was made Man, that so he might confer this Grace upon our Nature. And because by taking upon him our Nature he became of the same Species with us, he is therefore very properly denominat'd our Brother, and the First-born of us. He was Born after us, and for our sakes, and therefore he is as properly our Brother, as he is of the same Nature with us. And then moreover, he is declar'd to be, and is, the First-born of us in this respect, that the whole Posterity of *Adam*, lying in a State of Perdition by the sin of *Adam*, the Human Nature of *Christ* was first ¹ Regenerated Redeem'd and Sanctify'd, and so became the Means of our Regeneration, Redemption, and Sanctification, in consequence of the Community of Nature between him and us. Our Lord united a Human Body to his Infinite Nature, that, as it were, taking us by the Hand, he might conduct us to the Kingdom of Heaven and the Presence of his Father. And this is what he tells us, ^a *I am the Way, and the Door*, and *By me if any man enter in, he shall be saved*. He is not call'd the First-born from the Dead, as being the first

1 Ἐσώθη καὶ ἡλυσθῆναι. a John c. 14. v. 6. and c. 10. v. 9.

of us that died. That cannot be; for we were all in a State of Death before him. But that Appellation belongs to him, as having freely laid down his Life for our sakes, dissolv'd the Kingdom and Power of Death, and risen out of his Grave on our behalf, and in order to our Resurrection. 'Twas necessary, that he should first revive, because himself was to raise us from Death, and his Resurrection was to be the Means and Pledge of ours.

§. 62. His Primogeniture therefore does not betoken either an Equality of Nature with any other of the Creatures, or a Temporary Antecedency of Existence. For then he could not be *the Only-Begotten* also. But it terminates intirely in those wonderful Fruits and Effects of his Love, the things which he did and suffer'd for us, and thereby became One among many Brethren. Only-Begotten implys No Brethren; First-Begotten does imply them. And we no where find him stil'd in Holy Scripture either the First-Begotten of God, or a Creature of God. No; But he is commonly call'd the Only-Begotten of God, the Son of God, the Word of God, the Wisdom of God; Expressions, in the common Acceptation, declarative of his Consubstantiality. ^a *We beheld his Glory*, says St John, *the Glory as of the Only-Begotten of the Father*; And, ^b *God sent his Only-Begotten Son into the world*; And, ^c *For ever, O Lord, thy Word abideth in heaven*; And, ^d *In the beginning was the Word, and the Word was with God*; And, ^e *Christ the Power of God, and the Wisdom of God*; And, ^f *This is my beloved Son*; And, ^g *Thou art Christ*,

^a John c. 1. v. 14. ^b 1 John c. 4. v. 9. ^c Psal. 118. v. 89. ^d John c. 1. v. 1. ^e 1 Cor. c. 1. v. 24. ^f Mat. c. 3. v. 17. ^g Ibid. c. 16. v. 16.

the Son of the living God. At the same time he is call'd the First-born of every Creature, because of his singular Affection for, and wonderful Redemption of, our Created Nature, of which he is the First-born and Begotten in the Work of our Regeneration. He was created Man in order to and for the sake of God's Works, that is to say, in order to the Regenerating and Sanctifying his Creatures. It must therefore be consider'd, how he can be Only-Begotten and First-Begotten too. As being First-Begotten, he cannot be said to be Only-Begotten; For 'tis impossible that the same Person should be both Only-Begotten and First-Begotten in the same Respect. Whence it appears, that when he is said to be Only-Begotten, nothing but his Eternal Generation can be meant; as when he is call'd the First-Begotten, we are to understand nothing more by it, than the Gracious Measures he took, and the Sufferings he underwent, in and for our Nature; The Result of which was the great Privilege and Honour of our Fraternal Relation to him. Seeing those two Terms understood in the same Respect are irreconcilable, is it not a most reasonable Construction, that the Only-Begotten should belong to our Lord as the *Logos* or Son of God? For God most certainly has but One *Logos*, One Wisdom, One Proper or Essential Son. Nor (to resume an Argument already insisted on) is there any thing hinted of a Final Cause, a Purpose or End, of this Unity of Sonship; as particularly in that Place of *St John* c. i. v. 18. *The Only-Begotten Son, which is in the bosom of the Father*: Whereas, when his Primogeniture is spoken of, the Cause or Occasion, namely our Creation (whether Spi-

ritual

ritual or Natural) is always suggested. As when St Paul calls him *the First-Born of every Creature*, he subjoins immediately, *For by him were all things created*. And if all things were created (spiritually) in him, and (naturally) by him, then must he needs be a distinct Being from them all, an Uncreated Nature, and the Author and Creator of Nature.

§. 63. And therefore He is not the First-Born, as he is Begotten of the Father, but 'as he is conceiv'd to precede and enter upon the Work of Creation, whether Physical or Spiritual. He was the Son of God before the Existence of those things, which receiv'd their Being from him. He did not begin to be the Word that was with God, and the Word that was God, at the Time, when he commenc'd the First-Born of every Creature. If this Truth had not been hidden from the Eyes of our Adversaries, they would hardly have made so much Noise and Bustle with that poor Argument of theirs, *If he is the First-Born of every Creature, then certainly he must be One of the Creatures*: The very Reverse of which is true, and shews us the Depth of these Men's Understandings. For he could not be the First-Born of all Created Beings, unless he were a distinct Being from all of them. Had it been said indeed, that he was Born or Begotten before the Other Creatures or the Rest of the Creatures, it might justly have been inferr'd, that himself is One of the Creatures. But this does by no means follow from his being call'd the First-Born of all Creatures, because the Import of that Expression may be,

and is, no other than this, that he was Born or Begotten before All Creatures. * *Reuben* is not said to be Begotten or Born before All the Children of *Jacob*, which he might have been, tho' he had not been One of them. But he is said to be the First-Born or the First-Begotten of his Father *Jacob*, and his Brethren *Simeon* and *Levi* &c. And the Apostle speaks very distinctly and accurately upon this Head, *Rom. c. 8. v. 29.* His words are, *That he might be the First-Born or First-Begotten among many Brethren*; Brethren, with respect to the Human Nature, which is common to him and them. He does not say, *That he might be Begotten or Born before All Men* (*πρωτότοκος πάντων*) which might have been understood in a Sense that did not suppose this Community of Nature. And we cannot doubt, but that, if the *Logos* had been a Creature, St *John* would have told us, in plain and proper terms, that He was Born or Begotten before all other Creatures, or before all his Fellow-Creatures. And therefore, seeing the Sacred Writers have so express'd themselves as if they design'd we should believe him to be Born and Begotten before all Creatures, 'tis certain that the Son of God is not a Creature. If he were, he must be One of the Creatures, and not Born or Begotten before them all; unless our *Arian* Demonstrators can make it appear, that the same Person may actually exist Before and After himself. Again; If he is indeed a Creature, and yet all Creatures were created and made and subsist by him, then One of the Creatures must have created all the Creatures, and he must subsist Dependently among them at the same time that they

* *Gen. c. 35. v. 23.*

all subsist so by and on him. Now such Consequences are so full of Nonsense and Impossibility, that at once they confute and confound the Adversarie, and evince and establish the opposite Truth, *viz.* That he is call'd the First-Born among many Brethren, in regard of that Nature, which is common to him and us; That he is call'd the First-Born from or among the Dead, because the General Resurrection began in his, and will follow his; That he is call'd the First-Born of every Creature, ¹ or Begotten before all Creatures, in regard of that gracious Appointment of the Father, by which he not only fram'd and conducted the whole Order of Nature and Oeconomy of Grace by his Word and Son, but the Creature it self, as the Apostle tells us, ² *waiteth with earnest expectation for the Manifestation of the Sons of God, because the Creature it self also shall be deliver'd from the bondage of corruption into the glorious liberty of the Children of God.* Our Lord will manifest himself, in this sense, the First-Born or Begotten of the Creature thus deliver'd, and of all Persons that shall become the Children of God. He is the First thus deliver'd; and their glorious Liberty is the Consequence and Issue of the Human Nature Assum'd; as an Effect or Event depends upon the Principle or Cause from which it flows.

§. 64. And I flatter my self, our Adversaries will for meer shame be very glad to wash their hands of their own Comment, when we give them warning of another monstrous Consequence, which this Exposition of theirs unavoidably drives them upon; and that is, If he is in their sense the First-Born or Begotten of All Creatures,

¹ V. Note, pag. 254. ² Rom. c. 8. v. 19, & 21.

he must be the Brother of all Creatures too, and his Nature the same with theirs; he must be the Brother of Brutes, and the Brother of Stocks and Stones; For he is the First-Born of these, according to their Hypothesis, as well as of other Creatures; and there must be as proper a Community of Nature, and a Relation of Brother-hood founded upon it, between him and them, as between him and us. All the difference, in the one Affinity as well as the other, will be, that he was the First-made of the Kind. Now such an Assertion as this, what shall I call it? a Storm, a Hurricane of Blasphemy? What a horror must it raise to hear them speak it? nay, to think they imagine it? Especially when we attend to the clear Evidence of the contrary Doctrine, that he is not the First-Born or Begotten of all Creatures, either with respect to his Nature simply consider'd as Created, or the Community of that Nature with all the rest of the Creatures, but Metaphorically, if he be consider'd here under the Relation of a Creator; that is to say, that the Eternal Word and Son of God, when he gave all Creatures their Being, operated or acted in such a Manner, as he had not occasion to do before; that he sunk, and, as it were, over-ru'd himself in the Exercise and Application of his Power to the Littleness and Infirmary of the Beings he was going to create, which were such as could bear no manner of Proportion to the more vigorous Efforts of those Attributes, which render him the Brightness of his Father's Glory, and the express Image of his Person; and which therefore could not have been brought into Being at all, if he had not accommodated the Efficiency

or Activity of his Father's and his own Infinite Power and Goodness, in such a Manner, to them, as was peculiar to the occasion. And by a further Condescension of this Eternal Word, he has exalted us his Creatures to the Dignity and high Character of the Children of God, that so, as we were saying, he might in several Respects, and by several Methods, become the First-Born of them, not only by the Peculiarity of his Acting at the Creation, but also when he is brought the First-Begotten into the World for the further Good of his Creatures. This last Primogeniture you read of, *Heb. c. i. v. 6; When he bringeth in the First-Begotten into the world, he saith, And let all the angels of God worship him.* His Descent upon Earth is here very plainly the Foundation of that Primogeniture; and methinks I see our Adversaries beating their Breasts and tearing their Hair at the very Sight of this Text. In a word, our Lord is the Only Begotten Son, as he is the Only Proper and Substantial Son of his Father; and he is the First-Born or Begotten of the Creatures, as our Adoption intirely owes it self to his. Thus he is the First-Born among many Brethren; as he is likewise the First-Fruits of them that slept by his Resurrection. And because it behoved him to have the Pre-eminence in all things, God also has created and constituted him the Beginning, the Principal of his Ways. And this Son of his is that Way, and that Door, as he stiles himself, in which we must walk, and thro' which we must enter, if we hope to arrive at a true Knowledge of the Father, and to be of the number of those happy People, of those Undeiled and Pure, ^a *who*

^a Psalm 119. v. 1.

walk in the law of the Lord, and ^a who shall see God.

§. 65. Having thus amply prov'd, that the Divine *Logos* cannot be a Created Substance, we come now, in the next place, more distinctly and copiously to shew, what is the meaning of his being call'd the Beginning or Principal of God's Ways. Now 'tis very well known, that there have been two Ways or Paths, chalk'd out by the Wisdom of God for Men to walk in, in their great Journey to, and natural Pursuit of Happiness. The first of these Ways was block'd up and destroy'd by the Transgression of *Adam*, which turn'd us aside in to a wrong and fatal road, from the Avenues of *Paradise* to the Regions of Death, according to that Judgment and Sentence pass'd upon Mankind, ^b *Dust thou art, and unto Dust shalt thou return.* To rescue and retrieve us out of these dreadful Circumstances, this Maze of Sin and Misery, God's most merciful Word and Son, according to the good Pleasure and Counsel of his Father, freely united this Nature of ours to his own Divinity, that, by the meritorious Effusion of his most precious Blood, he might purchase Forgiveness and Life for his Assum'd Nature, upon which the Sin of the first Man had entail'd Mortality and Death, and, to use the words of the Apostle, ^c *might consecrate for us a New and Living Way thro' the Vail, that is to say, his Flesh.* And therefore, as the same Apostle teaches us elsewhere, ^d *If any man be in Christ, he is a new Creature: old things are past away, behold, all things are become new.* Here is plainly a second

^a Mat. c. 5. v. 8. ^b Gen. c. 3. v. 19. ^c Heb. c. 10. v. 20. ^d 2 Cor. c. 5. v. 17.

and new Creation, a new Denomination of Creatures, who were to have one that should be the Head, the Principal, and First of them. Now this was a Dignity and Privilege, by far transcending the Sphere and Capacity of such a poor frail crumbling Nature as ours became by the Offence of our First Parent, by which all saving Faith was forfeited, both in him and his Posterity, and the first Creature shipwreck'd and swallow'd up in Guilt. And therefore there was a Necessity for such a Second Man, as should be able to bring the First Creature again into Being, and to preserve it, when he had done so. Now this Principle, this Beginning, of the New Creature, is our merciful Lord himself, and could be no other. Such was his Compassion and Love, that he has not disdain'd to make himself a Second Way, when we had lost the First, to Happiness. And this he has express'd very clearly and properly in those words, *The Lord created me the Beginning of his Ways for his Works*; i. e. that Beginning or Principle of the New Creature, which Man can only Live and be Happy by, now since the Expiration of the Former; that *Messiah*, whom God has made the Beginning of his Ways in this New Creation; and whom, as he has declar'd himself to be *the Way*, so 'tis our Duty and only Interest to follow. The Holy Apostle asserts the same great Truth in those words of his Epistle to the *Colossians*; *He is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things he might have the preeminence.*

a Coloss. c. i. v. 18.

§. 66. Our

§. 66. Our Blessed Lord became the Beginning of God's Ways in this New Creation, by his Resurrection from the Grave. And this Resurrection was not till after he had assum'd our Nature, and sacrific'd it for us. And therefore he was not created the Beginning of God's Ways in his Eternal Nature, but only by his Incarnation. His Humanity was only capable of Death; and therefore this Creation of him could only be his Advent and Presence in that Mortal Nature. That This is the Creation here meant; that he thus became the Beginning of God's Ways in the Regeneration or New Creation of his Creatures; and that this Assum'd Nature of his, is the first Fruits of ours thus renew'd, appears from that Future or Second People, which we read of in the *Psalms*; *^a This shall be written for the Generation to come: and the People, which shall be created, shall praise the Lord.* Agen; *^b They shall come and declare his righteousness unto a People that shall be born, whom the Lord hath made.* The terror of that dismal Denunciation, *^c In the day thou eatest thereof thou shalt surely die,* is now past; and that gracious Assurance of our Lord is come in the place of it, *^d Where I am, there ye also shall be.* For are we not *^e his Workmanship, Created unto good Works?* God created Man as absolutely perfect as Human Nature could be. But alas! this Perfection was foolishly Prostituted and Sacrific'd to Sin; and Transgression brought Death along with it. This most melancholy State of things, as dishonourable to God as calamitous to Men, occasion'd and produc'd such Petitions, as we find

^a Psalm 102. v. 18. ^b Ibid. 22. v. 21. ^c Gen. c. 2. v. 17. ^d John c. 14. v. 3. ^e Ephes. c. 2. v. 10.

ascending from the Lips of Good Men to the same purpose as those in the 138. *Psalm*, v. 8.

^a *The Lord will make Retribution for me: despise not, O Lord, the Works of thine own hands.* In answer to these Requests, that Infinitely Perfect Being, the Word or Son of God, taking into himself our imperfect Nature, is said to be Created for these Works of God's Hands, whose Debt to Divine Justice he clear'd, (which Mankind could never have done) and by Discharging that Debt recover'd for him that Immortality and the Way to Paradise, of which he had incurr'd the Forfeiture. And this is our Blessed Saviour's Meaning in those words, ^a *I have glorified thee on earth: I have finished the Work which thou gavest me to do,* and, ^b *The Works which the Father hath given me to finish, the same Works that I do, bear witness of me.* These Works, which here he says the Father had given him to do, are the same, to or for which he tells us his Father Created him in that Text of the *Proverbs*. And the Expressions are perfectly Equivalent, *The Father gave me such Works to do,* and *The Lord Created or Constituted me for the doing of such Works.*

§. 67. And if these hardy Wretches, that so maliciously oppose themselves to God's Honour, will but recollect at what Time his Son enter'd upon the Doing of these Works, they cannot mistake the meaning here of the word *Created*. Will they say *the Works* in this place is the Creation of those Works out of nothing? This cannot be. For these Works are spoken of as already in Being, which the Works of the Creation were not before he had actually created them:

^a John c. 17. v. 4 ^b Ibid. c. 5. v. 36.

Nor can any Works whatsoever which the Word may be suppos'd to perform before his Incarnation, be meant here; because Then his Incarnation in order to the performing of them must be altogether Fruitless and Unnecessary, they having been perform'd before. So that he could receive these Works to do, only at the time of his Incarnation; and having receiv'd them, he actually executed and perform'd them, by repairing the fatal Breaches which Disobedience had made in our Nature, and giving our Bodys a Passport from the Grave to Heaven. As therefore the Works, for which the Word was made Man, were given him to do at the time of his Incarnation; So, 'tis evident he was Created then, and not before, in order to those Works. And consequently 'till then (as we have often urg'd already) he must have been a Person Uncreate. Our Iniquity had been our Ruin; and had eaten out all that was good and excellent in our Frame. He was therefore to be made Man, that is, to be Created as to his Human Nature, to re-establish us in a sound and perfect State, that *he might present unto his Father a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* He made the whole Man once more *Very Good*, as he had pronounc'd him made at the beginning. Nay; This Second Creation of Grace advanc'd him to a higher Pitch of Perfection and Privilege than he had been created to at first. Seeing that after this Mortal shall have put on Immortality, not only the State, but the Possibility and Fear, of Death shall be at an end, and nothing will be able to interrupt

that Eternity of Glory, in which we shall reign above with our Blessed Lord himself, and to procure which for us, He, the Substantial Word and Son of God, begotten of his Father's Essence, made himself Man. Had he been only one sort of Creature at first, and afterwards made another, our Case had been Desperate; and we must have remain'd as much excluded, and at as great a distance, from the Mercy and Presence of God, as ever. 'Tis not for one Created Being to presume to exalt another into a State of Union with God. All Created Beings are equally Dependent, and compar'd with Infinite Attributes, equally Impotent and Helpless; and one is no more capable of diverting or stopping the Purposes and Resolutions of the Creator than another: And therefore the best of them cannot be serviceable to any other of them in this respect. It had not been possible for the Word or Son of God, had he been only a Creature, to reverse the Sentence of Infinite Justice, and to release Mankind from the Debt of Sin: For This, as the Prophet has told us, is a peculiar Branch of the Divine Prerogative; *a Who is a God like unto thee, that pardoneth iniquity, and passeth by transgression.* That Condemnation which threw us out of Life, *b Dust thou art, and unto Dust shalt thou return,* proceeded from God himself. And what Creature is That, which dares pretend to Pardon or Reprieve Those upon whom God himself has pass'd Judgment? Our Blessed Lord therefore cannot be a Creature; as appears more fully from his own Assertion, that *c unless himself the Son makes us Free,* we cannot be so. This evidently proves

a Mich. c. 7. v. 18. *b* Gen. c. 3. v. 19. *c* John c. 8. v. 36.

him his Father's Co-essential Word and Son. For otherwise he could not acquit us of that Debt which was due to his Father and Him only; nor free us from that Punishment, to which his Father had consign'd us. The Truth of it is; The Father had pronounc'd this Sentence upon us, *Dust thou art, and unto dust thou shalt return*, by his Word and Son. And therefore who so proper to repeal and take it off again, as that very Word and Son of God?

§. 68. But here we shall be told, that, whether our Saviour had been Created or not, God, if he had pleas'd, might have seal'd our Pardon, as he inflicted our Punishment, by meerly Pronouncing it. To this I answer; that tho' it were granted, that God Could have done this without sending his Son down hither; Yet we are not here considering what belongs to the Power of God; but what is most suitable to the Methods of his Wisdom, his Justice, and Goodness. No doubt it was in his Power to have destroy'd the sinful World by a Floud of Waters before *Noah* had built the Ark; and yet he did not think fit to do it 'till afterwards. Without the Ministry of *Moses*, by speaking only the word, he could have brought away the Children of *Israel* from their *Egyptian* Bondage; and yet he was pleas'd to work this Salvation by the hand of *Moses*. His Wisdom saw that it would be more for the Advantage of his People to be Govern'd sometime by Judges; Else, if it had so seem'd good to him, he could have Superintended over and Protected them by his own constant and immediate Presence among them. Our Blessed Saviour might have come in

the Beginning of the World; and not have been deliver'd up after he was come, to the Power and Tribunal of *Pilate*; and yet he was determin'd, in his Wisdom, to come at the End of the World or the Ages, and when his Murderers were in search of him, to tell them ^a he was the Person they sought. We must judge of the Expediency and Congruity of the Divine Methods, not by our Opinion of them, but God's Choice; For he always chuses the best, and we know he has approv'd them, when we see he prosecutes them. And thus we are sure, that the great Aims of the Infinite Wisdom were best consulted and provided for by ^b *the Son of Man's coming, not to be ministr'd unto, but to minister, and to give his life a ransom for many.* He might, if he had pleas'd, have utter'd and deliver'd his Sanctions, as well from the Highest Heaven, as from the Top of Mount *Sinai*; But This he judg'd would not be so proper a Way, nor so advantageous to those that were concern'd in it, as if *Moses* should approach him in the Mount, and the Power and Majesty of the Legislator, as well as the Law it self, should be exhibited to the very Senses of those that were to obey it. Let us then ¹ suppose, that God could by his immediate Voice have spoke Men out of Punishment, as he had spoke them into it; Yet 'tis certain it was much more agreeable to the Purposes of his Infinite Wisdom, that he should transact this Affair by his Son. Had his Omnipotence spoke the word, and cancell'd the Original Writ of Malediction; This, 'tis true, had been a Manifestation and Act of Power, and had

¹ For I do not find that the Father here makes more than a meer supposition of it. ^a John c. 18. v. 5. ^b Mat. c. 20. v. 28.

render'd our Nature the same as it was before the Fall; that is to say, we should have had the Divine Grace Extrinsically apply'd to us, as *Adam* then had, but not Inherent, as it is now, in our Hearts. This was *Adam's* Condition, when God plac'd him first in Paradise; Which made the Consequence of his much worse than of our Sinning. For if This had been made his Condition again after his first Fall, and he had sinn'd again, there would have been a further Necessity, that God himself should immediately repeat the Act of Remission; and this Necessity would have return'd, as often as he or we had sinn'd, and we could not have help'd sinning on for want of that Inherent or Implanted Grace, which subdues the Power of Sin. Thus we should have been enslav'd to such a Course of Sin, that tho' every Act were from time to time forgiven, yet we could not have been in that State of Freedom, wherein we now are thro' God's Grace dwelling in us; because we should have been altogether Carnal, and under the Yoak or Tyranny of the Law, thro' the Infirmary and Corruption of our Flesh.

§. 69. Had the Son been a Creature, he could not have effected our Union with God; and consequently could not have Immortaliz'd our Nature. 'Tis not in the Power of a Creature to initiate it self, much less any other Creatures, into so near and perpetual a Relation to God. No Created Being can deliver or preserve it self; much less can it be the Author of another's Salvation. And therefore to supply this Defect and remedy this Impossibility, God sent his Son, who taking our Nature upon him became the Son of Man, that He, who was not one of us miserable Sinners,

Sinners, might lay down his Life, as an Attone-
 ment and Ransom for all us, who were so, and,
 as being so, were under the Sentence of Death;
 that so the Justice of God might be satisfied by
 Our Undergoing that Sentence in Him, (for we
 are all dead in *Christ*) and thus we might all be
 set free from Sin, and the Curse it deriv'd upon
 us; and that our very Bodies, being releas'd out
 of the Prisons of Death, might put on Immor-
 tality and Incorruption, and, in union with our
 Souls, live for ever in a state of solid and per-
 fect Happiness. The Son of God, becoming the
 Seed of the Woman, bruis'd the Serpent's head;
 he quench'd the raging Venom of his Bite; he
 cured our gangren'd and mortified Nature; he
 vanquish'd and suppress'd the Ferment of all our
 inordinate Passions and Desires; and cut off Sin
 and Death together; as himself lets us know:
^a *The prince (says he) of this world cometh, and hath
 nothing in me; and elsewhere, ^b For this purpose the
 Son of God was manifested, that he might destroy the
 works of the devil.* And, as he obtain'd this glo-
 rious Victory in our Nature, so we, being Par-
 takers of that Nature, enjoy the blessed Fruits of
 it in our Persons, and are in actual and imme-
 diate Union with the Word of God, that is, with
 God. And in consequence of this Union we are
 no longer chain'd down to this Earth, which our
 Bodys return to; but we ^c *shall be*, as he has told us,
where he is, in a Region or Residence of Perfe-
 ction and Happiness, very far above the utmost
 reach of the Serpent; that Serpent, whose Sting
 the Son of God took out by the active and ir-
 resistible Virtue of his Flesh and Bloud; whose

^a John c. 14. v. 30. ^b 1 John c. 3. v. 8. ^c John c. 14. v. 3.

Strength he utterly broke with a ^a *Get thee behind me Satan*; whose rebellious Insolence he severely chastis'd; and whom he cast headlong out of Paradise into the Lake of Eternal Fire. Furthermore; There shall not be so much as any Reliques of the Carnal Appetite in our Glorify'd Bodies; ^b *For in the Resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven*; and, ^c *In Christ Jesus there will be a new Creature*; ^d *neither Male nor Female*. ^e *But Christ will be all, and in all*. Now in his Presence, and within the very Rays of his Glory, as there can be no Danger, so there can be no Fear or Anxiety.

§. 70. And This might have been a Task and Enterprize, to which the Word, if he had been a Creature, would not have been equal because of another Difficulty or Obstruction; For the Prince of Darkness is a very powerful Creature, and might have been able to perpetuate a War with one that was a Creature as well as himself; and Man, in the mean time, must have stood, by a Mournful Spectator, a Captive cover'd over with the chains of Death, and unable to help himself, as being utterly destitute of any intermediate Capacity or Virtue necessary to exalt his Nature into a close Commerce and Union with God; short of which, he could not possibly attain to a State of absolute Serenity and Security. So that the Nature of our Blessed Saviour's Character and Office makes it clear to a demonstration, that the Word of God cannot be a Creature, that he cannot but be our Creator. For as he had at first created and form'd this Body

^a Mat. c. 4. v. 10. ^b Ibid. c. 22. v. 30. ^c Galat. c. 6. v. 15. ^d Ibid. c. 3. v. 28.

of ours; so now he assum'd it to make it as it were over again, to communicate a sort of Divinity to it, by making it a part of himself, and thus to qualifie us his Brethren in the Flesh to approach the Infinite Glory and Splendor of the Divine Nature, and to dwell Everlastingly within (if I may say so) it's Immediate Orb. Our Nature could not have been thus approximated and ally'd to the Divine, by vertue of a Personal Conjunction with any Created Being whatsoever; and therefore the Word, into which it is impersonated, must be truly and properly God. If he had been only some one of the Creatures, he durst not have presum'd to undertake the Reconciling of us to God, and the admitting and incorporating of us into his Celestial Family. As on the one hand, we could not have been rescued and redeem'd from the power and punishment of Sin, unless the Flesh and Nature, which the Word took upon him, had been properly and compleatly Ours; For how could we have been affected by, or interested in, his Assumption of a Nature proper to another Species? So Man had been incapable of this Deification or Near Admission and Access to the Divine Attributes themselves, if that Word, which was made Flesh, had not been, in Essence and Nature, the Word and Son of God. For that was the very purpose and End of our Lord's Incarnation, that he should join Him, who is by Nature Man, in a Personal Union with him, who is by Nature God; that so Man might enjoy this Divine State of Glory and Security, free from all apprehension or possibility of it's Failing or Decreasing. And therefore They that deny the Son of God to

be properly so, of his Father's Nature and Substance, have as much reason to deny, that he was conceiv'd truly and properly Man, of the Substance of the Blessed Virgin. For he had been altogether as unqualify'd for that Work of Grace and Goodness, which was the occasion of his coming among us, if he had not been of the very Nature of his Father, as if he had not assum'd a true and proper Body. And therefore all the Warmth and Enthusiasm of *Valentinus* will never prevail with us to believe, that He was not truly and really a Man; as the *Arians*, on the other hand, bustle and rage to no purpose, to make it believ'd, that he is not properly and truly God. Having made himself Man for us, he became the Beginning or Principle of a New Creation, a New Way and Method to bring us to Happiness, by what he did and underwent for us in the Flesh.

§. 71. To come agen then to our old Conclusion; The Word of God is none of his Creatures, none of his Works. *Created, Made, and Work*, are confessedly the same; and therefore, if he had been created and made, he must have been one of God's Works, and then he would have express'd himself thus; The Lord created me, not *for* his Works, but *one of* his Works: Or thus, The Lord made me, not *in order to* his Works, but *among* his Works. But we find no such declarations as these, to check our Belief of his Consubstantiality. Nay; He does not so much as say, The Lord Created me for *the Making of* his Works: As it were on purpose to avoid giving the least shadow of a pretence to any such impious Opinion as that of our Adversaries, that he

he was only God's Instrument or Engin, created for his Use in the Work of our Creation. Nor does he say, The Lord created me *before* his Works; For if he had been said to be created before his Works as well as Begotten before them, it might have given us occasion to conclude, that his being Begotten was no more than a Metaphorical Expression for his being Created. What accuracy and exactness then is observable in those two Words, *εἰς ἔργα*, *for his Works*? How precisely does it signifie this, and neither more nor less than this; The Father hath caused me to be made Man ¹ for the good of his Creatures Mankind? So that this very Passage, fairly construed and explain'd, ought to convince us, that the Word is not one of God's Works, but begotten of his very Substance. A Man's going into an House does not make him a part of an House. He is the same, and as much a Man, as he was without doors. And why then must He that was sent down from Heaven into this Region or Quarter of the Universe; why must he be Himself a Part of the Universe? To come further; We desire you to inform us, Gentlemen, if the Word of God is one of his Works, What Hand and What Wisdom it was that made him? For we know that Whatever was Created, receiv'd it's Being from the Hand and Wisdom of God. He tells us this Himself: ^a *All these things hath mine Hand made.* And the Psalmist asserts the same; ^b *Thou Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands:* And agen; ^c *I remember the days of*

¹ For this I take to be the meaning of *εἰς ὄργανον* in this place. ^a Isa. c. 66. v. 2. ^b Psalm 102, v. 25. ^c Ibid. 143. v. 5.

old, *I meditate on all thy works: I muse on the work of thy hands.* Thus 'tis plain 'twas the Hand of God, which gave all the Creatures their Being; and the beloved Disciple assures us, that ^a *All things were made by the Word, and that without him not any thing was made, that was made.* Thus also St Paul; ^b *To us there is but one Lord Jesus Christ, by whom are all things;* and agen, ^c *By him all things consist:* Full pregnant Evidence, that the Son is God's Hand and Wisdom, and not one of his Works. This was the Faith of the Three ^d *Babylonian Martyrs, Ananias, Azarias, and Misael.* And the Confession they made of it is a short and an abundant Confutation of *Arianism*. They call'd upon all the ^d Works of the Lord to bless, and praise, and exalt him above all for ever. And they enumerate the several Parts and Species, in Heaven and in Earth, of God's Creatures and Works. But the Son does not make an Article in this Inventory. They do not exhort or admonish Him in the same manner as the rest, O Word of God, Bless thou the Lord, and, O Wisdom of God, Praise thou the Lord: Which they certainly would have done, if the Word had been in the number of God's Works which they call'd upon to praise him; because they are so very particular in the Recital of those Works: And therefore they must know him to be the Creator of those Works, the Substantial Word and Wisdom of the Father; and not One, who was bound in Duty to pay Divine Worship, but who was equally with the Father, the whole Centre and Object of it. And what is This, but

^a I call them so from the Place of Martyrdom. ^a John c. 1. v. 3.
^b 1 Cor. c. 8. v. 6. ^c Col. c. 1. v. 17. ^d Apocr. Dan. v. 35.

what the Holy Ghost has very distinctly reveal'd by the Pen of the Royal Prophet; ^a *The Word of the Lord is right: and all his works are in truth*; and, ^b *O Lord, how manifold are thy works! in Wisdom hast thou made them all?*

§. 72. If the Word is only a Work of God, he must have been made as well as the rest, by God's Wisdom; and then the Scripture had not so clearly distinguish'd him from all the rest of God's Works; it had not as constantly mention'd him in the Stile of God's Word and Wisdom, as it does them by the Name of God's Works and Creatures. Now since it does this, it puts it beyond Dispute, that this Word and Wisdom is not one of God's Works, but the Creator of them all. This very Discrimination is conspicuous in that Passage of St Paul, in his Epistle to the Hebrews; ^c *For the Word of God is quick, and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature, that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.* Here the Creature stands expressly distinguish'd from the Son of God, whom he mentions under the Title of the Word of God, and opposes, in respect of his Nature and Being, to all Creatures whatsoever. All things could not be naked and open unto his Eyes, unless He, whose Eyes they are open'd unto, were not one of all those things: As he could not be the Judge Universal of all God's Works and Crea-

^a Or how magnificent, *ὡς ἡμεγαλύνθη*. ^a Psalm 33. v. 4. ^b Ibid. 104. v. 24. ^c Hebr. c. 4. v. 12, 13.

tures, if He, as being one of them, were to take his Trial along with the rest. And that Place of *St Paul's* Epistle to the *Romans*, c. 8. v. 21, 22. where he observes, that the whole Creation groaneth with us, that it might be deliver'd from the Bondage of Corruption, carrys in it a further Proof, that the Son is not any Part of the Creation. If he were so, he would groan and complain along with the rest; he would stand in need of some superior Agent or Patron, to make him a Son, and to deliver him also from the common Servitude. And therefore, as certainly as the whole Creation groaneth, and travaileth in pain together, that it may obtain to be free'd from the Bondage of Corruption; and as certainly as the Son is distinguish'd from whatever groans and thirsts after Liberty; so certainly 'tis the Son himself, that makes us all Sons, and sets us all Free. This is what he told the *Jews*; *The servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.* And thus we have demonstrated at large, that the Word of God is Uncreate, and that he is the Proper and Co-essential Son of the Father. I might indeed have fetch'd a further Compass, and expatiated in my Meditations, upon this Place of the *Proverbs*, *The Lord created me the Beginning of his Ways.* But, I hope, what I have said, will prove an Occasion and Inducement to Men of greater Learning and Abilities, to imploy them in this and all other Parts of the Controversie against these Hereticks. I proceed now to make it appear, that our Adversaries have miscarry'd as untowardly in fixing the same Sense

4 John c. 8. v. 35, 36.

upon the next verse; ^a *I was set up*, (or *he hath founded me*) *from everlasting, from the beginning, or ever the earth was*. Which words they suppose to relate to the Divinity of *Christ*, and not to his Incarnation.

§. 73. Before, at c. 3. v. 19. 'tis said, *The Lord by Wisdom hath founded the earth*. And if it was his Wisdom, his Word, that founded the Creation, how could the Founder himself be founded? Here then we must advert again to the Proverbial Stile, which leads us directly to this Interpretation of both Texts, That the Father produc'd the Universe out of Nothing, and settled all the Parts of it in Strength and Stability by the Operation of his Wisdom; and that This his Everlasting Wisdom was for our sakes founded or created a proper or necessary Instrument and Principle of our Renovation and New Creation. He does not say, God founded or made me his Word or his Son from the Beginning; which if he had, it would no doubt have afforded no slight Proof and Argument, that he had a Beginning of Existence, and was a Creature. And That is the first thing to be inquir'd into, Whether He, that is said to be Created or Founded, was not however antecedently the Son of God; and whether the Holy Scriptures do not explicitly declare him to be so. What was St *Peter's* Answer, when our Saviour ask'd his Apostles, Whom they thought him to be? Was it not this plain Univocal Proposition; ^b *Thou art Christ, the Son of the Living God*? The first thing which the Infernal Father and Author of the *Arian* Heresy was concern'd to know, was whether *Christ* was

^a Prov. c. 8. v. 23. ^b Mat. c. 16. v. 16.

the Son of God; ^a *If*, says he, *thou be the Son of God*. He very well knew this was the Fundamental Point, the Basis of Man's Redemption, and the *Christian* Faith. If he was the Son of God, the Deceiver's Hopes and Projects were all over, and the Kingdom of Darkness tumbling down. But if he was only a Creature, a poor feeble sinful Son of *Adam*; then there was an End of his fear and sollicitude: He had over-reach'd and foil'd the First of the Race, when his Understanding and all his Powers continued as yet in their Original Perfection and Vigour; and he doubted not but to make a much easier Conquest of this Descendant of his, born with all the Defects and Weaknesses about him of a Nature long since deprav'd and fallen. Agen; Why were the *Jews* so inrag'd, because our Lord call'd himself the Son of God, and declar'd God to be his Father? Had he rectify'd their Mistake at that time, and let them know, that, whatever he call'd God or Himself, he was only a meer Created Being; This had presently calm'd and compos'd them; This they could never have charg'd with Blasphemy; for They were more conversant in the Sacred History, than not to know, that Angels had very often been sent down from Heaven to their Fathers. But they could not bear, that our Lord should call himself the Son of God; For that was a Stile and Name, which, they were sure, no Creature would assume, and therefore a most explicit and open Declaration, that he was truly God, of the very Substance of his Father.

§. 74. One would think these *Arians* should make that their first Inquiry or Question, which

their Father the Devil did so. If they had found, that *Christ* had declar'd of himself, the Father hath founded or made me his *Logos*, his Son; then indeed they might with good reason have asserted and maintain'd their present Opinion. But if they can meet with no such Text as this in their Bibles; it would become them not to exercise their Fancys and Inventions in things of this Nature, nor to hatch Revelations out of their own brains. The words are only these, *The Lord hath founded me*, and not what they would make of them, *The Lord hath founded me his Word or his Son*. The expression is Proverbial and Allegorical; and the Founding has no manner of relation, as we said before, to His Essence and Nature, but only to Ours; which he assum'd as a Foundation for us to be built upon. *St Paul* has express'd the same Truth in the same Language; ^a *Other foundation can no man lay, then that which is laid, which is Jesus Christ.* ^b *But let every man take heed how he buildeth thereupon.* The Materials of the Foundation ought to be of the same kind with those of the Superstructure. This is what the Uniformity and Regularity of a Building requires. Now the Word and Son of God, as Such, can have no sort or species of Beings of the same nature with himself: As Such, he is God's Only-Begotten; but by his Incarnation he became, as we are, truly and properly Man: And being so; he is our Foundation, and we are Built upon him, as so many Precious Stones or Gems, into a Living Temple of his Holy Spirit which dwelleth in us. And as He is the Foundation, and We the Superstructure; So He is the

^a 1 Cor. c. 3. v. 11. ^b Ibid. v. 10.

Vine, and We are the Branches, not of his Divine Nature, (for that's impossible) but of his Human, which is Specifically the same with ours; as the Branches are Congenial with the Vine. And because our Adversaries cannot abstract and refine their Ideas, cannot raise their conceptions above the *Material* and the *Sensible*; We are ready to encounter them at their own weapon, and argue with them in their own way, from the force of the Allegory in this very Place. Let them therefore take notice, that the expression here is not, The Lord created or made me a Foundation; Which might have given a pretence or handle to these People, who, without any regard to the measures of Ingenuity and Modesty, pervert every thing, and catch at every appearance or shadow of an argument that seems to favour them, to raise a suspicion that the Word is a Creature and had a Beginning of Existence. No; his words are ἐθεμελίωσέν με, *he laid or plac'd me as a Foundation*. And what is *Foundation*, but a relative Term, implying an Edifice erected upon it? A Foundation is not a work of Nature, but of Art. The Stones must be digg'd out of the Quarry, or cut out of the Rock, and from thence carry'd to the Ground mark'd out for the Building, and there skilfully lodg'd in the Cavity dug to receive them, before there is such a thing as a Foundation. The Stone in it's natural situation is not such; unless you will say, the Inside of a Mountain is the same thing with the Walls of a City. But when the Workman has translated it from it's Native Bed to the place of the Building, and commodiously plac'd it, and cover'd it, in the Ground; Then if the Stone could speak,

it might very properly say, He that brought me from the place I rested in, hath now laid or fixt me here for a Foundation. Thus our Lord subsisted in Heaven, the Word of God, before he was made this Foundation: And when he assum'd our Body and Nature, separated from the Substance of the Blessed Virgin; then he might truly affirm as he did, ἐθεμελίωσέ με, *The Lord has now made me or laid me as a Foundation*: On Me, who am his Essential Word and Son, has he rais'd a Structure or Pile of Flesh and Bloud. And so it was: He was to be our Foundation, which he could not be but in our Nature. He was to be exactly such a Composition of Soul and Body as any one of us, to the end, that We, as so many Members, being join'd to him as the Head, and, as it were, Growing into him, might all come unto a ^a Perfect Man, and receive perpetual Supplies of Incorruptibility and Immortality from the Fountain-head.

§. 75. And there is nothing in those Forms of Expression, ^b *Before his works, Before he made the earth, Before the mountains were settled*, which should create in us any doubt or scruple; if it be consider'd with what other Expressions they are connected, viz. *He Founded me and He Created me*, that is to say, He pre-determin'd the Creation and Mission of me, in such a Nature and Capacity. And thus the great Apostle clears up this matter: ^c *For (says he) the Grace of God that bringeth salvation, and which is convey'd to us in the Person of our Lord, hath appeared to all Men.* His Advent has at length brought to light this Divine and Mysterious Secret, this Purpose and

^a Ephes. c. 4. v. 13 ^b Prov. c. 8. ^c Tit. c. 2. v. 11.

Appointment of God, which had taken it's place among his irreverfible Decrees, long before we our felves, or even the World was in Being; and this in exact conformity to the Rules and Measures of Infinite Wisdom and Goodnefs. For we muft not conceive fo meanly and unworthily of God, as if he made us firft, and then, and not till then, took care to provide for our Safety and Happinefs. God's Knowledge and Prefcience forbids the admiffion of fo difhonourable a Notion. Wherefore when our Almighty Father determin'd to create us by the Power of his *Logos*, as in the fame Comprehensive View and Perspective he beheld at a diftance whatever would befall us, and particularly that, after he had made us good and perfect in our Nature, we fhould transgreff his Commandment, and thereby incur the Sentence of Expulfion from *Paradife*, fo he proceeded with fuch a regard to the Interelt of his Creatures, fuch a care of and affection for Man, that in the fame Act he decreed and predeftin'd the whole Evangelical Oeconomy, and made fuch Provision, that if the Sollicitations of the Tempter fhould prevail upon Man to his Defttruction, as he foreknew they would, yet his poor Creature's Cafe fhould not be desperate; his Only-begotten Son himfelf becoming a Remedy and Expedient, the Price of our Redemption, the Means and Inftrument of our Refurrection and Immortality, Created for our fakes the Beginning of God's Ways, the Firft-Born of every Creature, the Firft-Begotten among many Brethren, and the Firft-Fruits from the Dead. And thofe Paflages of St *Paul*, in his Epiftles to *Timothy* and the *Ephesians*, are a Paraphrafe

phrase that confirms our Construction of those Expressions, *Before his works of old, &c.* For thus he teaches us in his Exhortation to his Son Timothy; ^a *Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light, through the gospel.* And thus again; ^b *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chasen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself.*

§. 76. Into what then must we resolve this Election of us before we were Born, but into the Divine Resolution and Decree of our Redemption and Salvation in *Christ*? And how was it possible for this Decree to have pass'd in the Divine Will from Everlasting, if the Son had not from Everlasting been the determin'd and sure Foundation of it, the Means and Agent, by which only it could be executed? How could we be *predestinated according to Lot*, had not this Foundation been Eternally laid, had it not been the firm and unalterable Purpose of our Lord, to impersonate our Nature into himself, and with it that Sentence of Death, which it had incurr'd, and by this Method to make us Sons of God in

^a 2 Tim. c. i. v. 8, 9, 10. ^b Eph. c. i. v. 3, 4, 5. ^c Ibid. v. 11.

Himself, and Coheirs with Himself? We could not have been Objects of Divine Love and Mercy, even Eternally, before we were any thing, if these Attributes had not then directed themselves to our Lord, as to Him, by whom they were afterwards to reach to Mankind. And as this Purpose preceded the Creation of the World, so it shall be one of the last things mention'd at the Close of it, in that joyful Instalment of God's faithful Servants, *'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Which way, and in whom, could this Kingdom be prepar'd for us before our Existence, unless in our Saviour, whom God made the Foundation of it before the Beginning of Time? A Foundation or Basis of Life and Grace, of which we were to be made Partakers, by being cemented as so many Stones in due order and form, and with the closest Union, upon the Surface of it. He is that Principle, he is that Champion of Life and Immortality, which alone could overrule and crush all the Strength and Mastery of Death in us. Had not He been reserv'd Everlastingly for putting a stop to the Victorious Progress of Death, and re-establishing the Dominion of Life and Glory, we poor Worms could have made no resistance, and must have perish'd for ever under the Weight and Violence of the Enemy's Incurſion. O Infinite Goodness of this Eternal Word of God! Thus to submit himself to take upon him this wretched Machine of Mortal Flesh; and thus to be Created and Born the Beginning of his Father's Ways, in order to, and for the sake of, his Works? thus to be fixt and

made our Foundation by the Decree of his Father's, and in him of his own, Eternal Will, infinite Ages before the Birth of Nature, before this Globe of Earth had started out of nothing, before it had been ribb'd with Rocks and water'd with Streams! Had it not been, O Heavenly Father, for this thine inestimable Love, we must have shar'd the same Fate with this Earth and these Mountains, and all the parts of the Material World. We must have decay'd and wasted into Ruins, and at last have relaps'd into our Primitive Nothing. But thou hast been pleas'd to make Human Nature their Eternal Survivor. Before thou createdst them, thou hadst elected us, in the predestinated Incarnation of thy Son, to Spiritual and Everlasting Life and Happiness. Our Life was founded, it was establish'd and hid, O *Christ*, in Thee, before any thing whatever had receiv'd it's Being from thee. And in thee 'tis so safely treasur'd up, and repositied, that We cannot fail of That, nor can That fail in Us.

§. 77. And on what Foundation could our Eternal Interest so securely rest, and so firmly stand, as upon that Self-existent Power, who gave the whole Universe it's Being, and still supports it in it? Thus all our Fruition, being lodg'd and wrapp'd up as it were in him, renders us Sharers and Partners with him, in all the Eternal Joys and Glories of the Celestial Life. And this Disposition or Conduct was the necessary result and issue of Infinite Mercy and Goodness, inform'd by Omniscience of the sad Miscarrage and Catastrophe, that was to befall Mankind in *Paradise*. If a discreet and provident Architect, resolving to build a House, should think it convenient, be-

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fore a Stone was laid, to take proper measures for the Re-building of it, upon a distant Prospect of it's Falling or being Burnt down; It would be very natural for him to lay in a Stock, in the first place, of Materials and other things necessary for that purpose, and to commit them to the Custody and Management of the Head-workman; and thus all things would be in a readiness for the raising a second House in the place of the first; and there would be nothing to be done but the Workman's Part. Well therefore might the All-knowing and Merciful God provide for a second Grant and and Establishment of Man's Happiness, in the Person of that *Christ*, who alone could furnish out the Means and Materials, necessary for erecting again this House of Clay, which he had built strong and compact enough at first, but which however sunk, and tumbled into rubbish. And therefore this Work and Office of his was appointed and determin'd before the Creation of the World, and afterwards put in execution by *Christ*, who came at such a certain season as the Wisdom of God most approv'd for the Commencement of it: The blessed Effect of which will be, that, as from all Eternity the Lord has provided for our Being first, and our Redemption afterwards, so he will receive us into a much nearer Commerce and Communion with those glorious Attributes, to which we owe these Mercies and Blessings; and will preserve us in that ineffable Complement of Happiness to all Eternity. And now we need lanch out no further to make good our Position, that the Word of God is not, cannot be, a Creature; and to vindicate and ascertain the right Sense and Doctrine of the

the Holy Scripture. But because there are more ways than one of doing this in the Texts we are now concern'd with; it seems best not to confine our selves, but rather to overwhelm our Adversaries, and fright them into some sense of shame by a Superiority of Forces. What we have argu'd and advanc'd upon, *The Lord hath created me the Beginning of his ways*, is as applicable to the right Interpretation of this Text; For the Subject of the Discourse and the Nature of the Stile is the same as in the former; the one, *God's Wisdom*, and the other, *Proverbial*. Thus tho' this Wisdom of God, speaking Proverbially and Allegorically, has said that the Lord created him; yet no where else, nor upon any other occasion, has he told us that his Nature was Created; and therefore 'tis certain that the Literal Sense in this Place is not the right one, and that we must draw aside the Metaphor before we shall find it. When that Wisdom, which created all things, informs us, that God created Him the Beginning of his Ways; What Man of common sense would rest satisfy'd in the Literal Meaning of such a Proposition, which directly contradicts another Assertion of the same Wisdom? Certainly no Man could be so dull as not to pause a little, and ask himself how can this be? What! The Creator Created! The Only-Begotten Son of God assures us, that he was Created the Beginning of his Father's Ways. How! The *Only-Begotten* Son of God! and yet the *First-Begotten* among many Brethren! Is not This somewhat unintelligible? a Paradox? a Riddle? But yet there is a comfortable Passage in the very Preface of these *Proverbs*; ^a *A*

^a Prov. c. I. v. 6.

wise man will understand a proverb and the interpretation; the words of the wise and their dark sayings.

§. 78. The great Efficient Cause and Author of all Beings is the Only-Begotten and Essential Wisdom of God; ^a *In Wisdom*, says the *Psalmist*, *hast thou made them all*; and, *the earth is full of thy creatures*. God, if he had pleas'd, might have made things less perfect; might have made only rude and rough Matter, without ranging it into that beautiful Order and Variety of Species and Forms. But it was his good Pleasure, that they should not only be Substances, but Perfect and Elegant in their Kinds; And to make them so, his Eternal Wisdom so accommodated or adapted the Act and Energy of it's own Perfection to the very Nature of the Creatures he made, as to stamp some Glimmerings, some slight and faint Characters, even of it self, not only upon the whole Mass and Fabrick of the Universe, but upon all the several Parts of it too. And thus the Works of God were not only made, but made worthy of their Creator, and sign'd and mark'd as with the Seal or Signet of his own Infinite Wisdom. Our Speech carrys in it a Resemblance, tho' a very remote and defective one, of the *Logos* of God, his Eternal Son; and that Wisdom, those Intellectual Faculties, which God has made so considerable a Part of our Nature, represent and express, however obscurely and imperfectly, that Essential Wisdom of God the Creator. They qualifie us for the Admission and Reception of even that very Creating Wisdom; and by the Influence of That, they attain to

^a Psalm 104. v. 24.

the Knowledge of the Father: For *he that hath the Son, (says St John) hath also the Father;*¹ And *he that receiveth me, (says our Lord) receiveth him that sent me.* And 'tis from this Stamp and Impression of the Divine Wisdom, conspicuous not only in Us, but in every other Creature, that the Original Creating Wisdom speaks of this Created Adumbration of it self, as if it were it self; For This also may be the Sense of those words, *The Lord created me for his works;* Where no more may be imply'd than the Created or Human Wisdom, mention'd as if it were the Divine, because of the Affinity which it bears to it. There is then no Occasion to stumble here upon such a staring Contradiction, as if the Creating Wisdom call'd himself a Creature. No; He may be only speaking of the Created Similitude of Himself, as if a Man were to speak of his own Picture; The Painter has made me so and so. *He that receives you, (says he) receives me.* How so? Why, because My Essential Perfections and Graces are representatively and influentially in You. And thus, because the Lines and Features even of my Infinite Attributes are in some sort copy'd out in your Nature and Frame, and likewise in that of my other Creatures; tho' I am not, cannot be, a Creature my self, yet I can and will condescend to speak of the Copy, as if it were the Original, *The Lord hath created me &c.* If you inquire, for what End the Son of God impress'd this Image and Superscription of his Incomprehensible Wisdom upon his Creatures; The Answer is obvious, that he did it for

¹ I suppose the Father quotes here 1 John c. 2. v. 23. only with the difference of *ἔχειν* for *ἀμολογῶν*. The Learned Dr Mill in his Testimonies for this Place has omitted This of St Athanasius. a Mat. c. 10. v. 40.

this Purpose, that the Creature might discover by it, from what hand he receiv'd his Being, that he might recognize the Wisdom and Word of God as the Immediate Cause of it, and thro' the Knowledge of the Son advance to the Knowledge of the Father. Thus the Apostle of the *Gentiles*; ^a *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.* So that upon the whole, the Wisdom, in this Text of the *Proverbs*, may be fairly understood to imply no more than that Ectypal or Representative Wisdom, which the Son has ingrafted on our Nature, and is very far from yielding any Proof, that the Divine *Logos* is a Created Substance.

§. 79. If our Adversaries are resolv'd to reject this Exposition, let them be pleas'd to inform us, whether they think such an Impress'd Wisdom is to be found in God's Creatures, or not. If they suppose there is no such thing; I desire them to explain that Complaint of the Apostle; ^b *For after that, in the wisdom of God, the world by wisdom knew not God*; And how come we to read so often of a Wise Man and Wise Men in the Scripture? ^c *A Wise Man feareth, and departeth from evil.* And ^d *through Wisdom is an house builded.* ^e *A man's Wisdom maketh his face to shine.* And the same Preacher thus reproves the rash and sceptical Curiosity of some Men; ^f *Say not thou, What is the cause that the former days were better then these? for thou dost not enquire Wisely concerning this.* And this is the wisdom which the

^a Rom. c. i. v. 19, 20. ^b 1 Cor. c. i. v. 21. ^c Prov. c. 14. v. 16. ^d Ibid. c. 24. v. 3. ^e Eccl. c. 8. v. 1. ^f Ibid. c. 7. v. 10.

Son of *Sirach* speaks of; *He poured her out upon all his works. She is with all flesh according to his gift, and he hath given her to them that love him.* The Wisdom said here to be Poured out cannot be the Eternal and Only-Begotten Wisdom of God; and signifies no more than that Delineated one in the Creatures. And thus by comparing things, we still find it less improbable, that the Wisdom, said to be created, may signify properly that Created Wisdom or Intelligence, which God has planted in the World to help us to an Idea, tho' but an Imperfect one, of the Divine Creating Wisdom. For that Wisdom, which displays it self in the Works of God, is not the Creator, but a Creature; And it is that Voice, by which the *heavens declare the glory of God, and the firmament sheweth his handy work.* This Wisdom is a bright and lovely Taper, that Illuminates the Soul, that carries up it's view to Heaven, to the great Archetypal Wisdom, and makes it conscious of it's Analogy and Correspondency to that Consummate Original. Suppose some great Monarch or Emperor had taken a resolution to build a City; and his Son should think it convenient to have his own Name carv'd or grav'd in the Front of every House of it, proposing the Majesty and Authority of the *Motto* as the most likely Means to preserve the Buildings from Damage and Violence, as well as to admonish the Citizens, and put them in continual Remembrance, of their Founder. And suppose any One were to ask this Prince, What was the Reason of this? and Why they could not come to the door of an House, but still they found *Him* over it? What other Answer could be expected from him than This; I took this way as what I thought would most effectually

keep the Place Quiet and Dutiful within it self, as well as Secure from the Rage of an Enemy without. My Father approv'd and encourag'd my purpose; and accordingly *I was plac'd*, as you see, at every Door; and my Name and Title stand to represent me from House to House? Would any Man in his senses argue from all this, that the Young Prince himself was a Part of the Buildings in his Father's City? or that when he talk'd of his being to be found in the Walls of every House, he declar'd himself to be, not a Man, but a Wall? If no One would infer at this wild rate; Then our Blessed Saviour's Declaration or Assertion, that the Lord created him for his works, is very intelligible, and cannot escape the Understandings of Those, who discern and admire the Stamp and Character of the Uncreated Wisdom in the Works of the Creation. They apprehend his meaning as well as if they had heard him say, You may see and contemplate Me in those very Works; to which I so suited and apply'd the Operation of my Power at their Creation, as to tincture them with these imperfect Rays or Features of Infinite Wisdom.

§. 80. This is not the only Place of Scripture, in which the Son of God speaks of the Effects of his Power and Goodness in us, as of Himself. His Church carries in it another bright Representation of him; and for that reason, when he rebukes and expostulates with *Saul* for persecuting his Church, he expressly calls his Church Himself, and tells him, he persecutes Him; O *Saul, Saul, why persecutest thou Me.* ¹ Which expression

¹ There are many other Instances of this kind in Scripture; as particularly that most emphatical one, *St Math. c. 25. v. 35, &c. I was hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: &c.*
 4 Acts c. 9. v. 4. may

may satisfie us, that the Creating Wisdom and Only-Begotten Word of God may as truly affirm, that God created him, calling his Creatures Himself, because of his Relation and Love to them, and because of that Badge and Stamp of his Wisdom which they bear in their Being, without giving us any manner of pretence or occasion to conclude, that Himself is a created and dependent Being, as the Created or Ectypal Wisdom, which represents him in his Works, may affirm of it self; The Lord created me for his Works. And the Blending or Confounding these two Wisdoms must prove a fatal Imposition and Cheat upon our Souls, even as bad as that mystical mixture, mention'd in the Prophet *Isaiah*, ^a *of silver with dross, and wine with water*. The Distinction ought to be as carefully preserv'd, and as ingenuously acknowledg'd, as in the common case of an Artist and his Work; of whose Wisdom Himself is Formally the Subject, as his Workmanship is Representatively or Expressively so. And thus we call a Project or an Invention *Wise* and *Prudent* as well as the Projector or Inventor. Furthermore; This Representative Wisdom may be very truly call'd *the Beginning of God's ways*; as it is the First and Introductive Principle of Divine Knowledge. For he that sets out at This Port, and steers by that infallible Compass, ^b *the Fear of the Lord*, which *Solomon* tells us is *the Beginning of Wisdom*, and pursues his voyage with all the Powers of his Soul, 'till he reaches the Knowledge of the Creating Wisdom, by Coasting (if I may say so) the Works of the Creation, will in that

^a In our Translation, *Knowledge*. ^a *Isaiah* c. i. v. 22. ^b *Prov.* c. i. v. 7.

Wisdom have a full View, and a lasting Idea, of the Wisdom of the Father himself; as our Saviour assures us, ^a *He that hath seen me, hath seen the Father.* And to the same purpose St John; ^b *If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.* Nor could the firm Stability and Perpetuity of his Creatures, arising from the Representative Perfections and Graces, be better express'd than in those words, *From the beginning or ever the earth was, he founded me*; And yet on the other hand, to prevent any mistakes about this Founded, this Created Wisdom, and that it might be clearly distinguish'd from the Uncreated, the Son of God; he tells us, as it was necessary he should, that this latter Wisdom was *Begotten from the beginning, or ever the earth was*; and that *before the mountains, before the waters, before the hills was he brought forth*; that is to say, Before God had made any one of his Creatures. And can there be a plainer Declaration than this, that his Nature is absolutely Uncreate? Certainly it cannot be disputed, that if he was created for or in order to the Works of God, and yet existed before any one of God's Works existed, he truly and Substantially existed before he was created; and therefore in his Nature and Substance he was Begotten before he was Created the Beginning of his Fathers ways. And wherein Creation and Generation differ, I need not inform the Reader here, having spoke enough upon this Head before.

§. 81. Nor let our Lord be misunderstood, when he says, that when ^c *he* (his Father) pre-

^a John c. 14. v. 9. ^b 1 John c. 2. v. 24. ^c Prov. c. 8. v. 27.

pared the heavens, he was there; as if this Preparation, this Formation and Distribution of the Heavenly and Etherial Matter, were not His Work, acting for his Father. This could not be consistent with what we learn from him elsewhere, That all things were made by God's Wisdom, and that without him was not any thing made, that was made. The sense of his words here is undoubtedly this; All things were made in me and by me; And, as it was necessary, that there should be an innate or representative Wisdom in my Works; I, that had abode Substantially, from Everlasting, in the Bosom and Essence of my Father, descended, as it were, and submitted my self to a peculiar Gentleness or Lenity of Operation in framing the Creatures; and as if I would make them my Coin, I seal'd and dignify'd them with a sort of Emblematical Draught or Representation of my Perfections, and so shap'd the Nature and Qualities of them, that the Parts might uniformly and harmoniously compose the Whole; So that Whoever duely exerts and employs that Portion of Wisdom, which I have given him, cannot but say with my Servant David, *^a They continue to this day according to thine ordinances*: While They, who make not this easy and delightful use of their Talent, ought to consider how deeply and sadly they are concern'd in the Application of some other Places of Holy Scripture; as of That particularly; *^b Professing themselves to be wise, they became fools*: because *^c That which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being*

^a Psalm 118. v. 91. ^b Rom. c. 1. v. 22. ^c Ibid, v. 19.

understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God, ^a but worshipped and served the creature more then the Creatour, who is blessed for ever. Amen. And let them in good time take Shame to themselves, at the reading of that passage in St Paul, ^b *For after that in the wisdom of God (that Representative Wisdom we lately spoke of) the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* The Period of the first Manifestation is now past, and God now chuses to be discover'd and known, not so much by the distant Intimations, and those Refracted Colours, of his Attributes, particularly of his Wisdom, which adorn his Works, as by the very Voice and Presence of his own Essential Wisdom, Incarnate, and Made Man, and even Crucify'd for us, that so we might be sav'd only by the Faith, which is by and in him. This is that Divine Eternal Wisdom of God, which form'd his Creatures after his own Image, and so far may be said to be Created, as a Statue or Picture may be call'd by the Name of the Person it represents; and by this Image or Configuration convey'd to us formerly only a dark and general Discovery and Knowledge of Himself and his Father, but has since, as we learn from his beloved Disciple, ^c *been made Flesh*, destroy'd the Empire of Death, set us free from the miserable Captivity we were fetter'd in before, and not only brought us up out of the dark Dungeon of Putrefaction and Misery, but introduc'd us to a nearer Intuition,

^a Rom. c. I. v. 25. ^b 1 Cor. c. I. v. 21. ^c John. c. I. v. 14.

and a clearer Knowledge than ever, both of Himself and his Father, according to his own Assertion, *^a This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

§. 82. And thus is the whole Earth encompass'd and fill'd with the Knowledge and Glory of the Lord. We behold and contemplate the Father in the Son, and the Son in the Father; even as the Father joys and rejoyces in the Son, and the Son reciprocally rejoyces in the Father; according to what he tells us himself, *^b I was daily his Delight, Rejoycing always before him.* Here again we find another unanswerable Argument and Proof, that the Son is not a Being Out of God, but Consubstantial with the Father. He that is a Ground, a Cause or Source of Joy, to God, could not be a Creature, made out of nothing, only for our sakes, as this detestable Heresy asserts him to be. It cannot be conceiv'd of God, that he should want a Being Out of his own Nature, and purely his own Work, to improve or compleat his Joy and Happiness; and therefore this Text also demonstrates the truth of the Catholick Doctrine. Or will our Adversaries venture to say, that there was a Time when the Father did not thus rejoyce; when his Happiness was not thus intire and consummate? They will not. And yet, if they are forc'd to confess that the Father was always alike Happy from Everlasting, they must at the same time be oblig'd to confess, that He, in whom he always rejoyc'd, in whom he was always Infinitely Happy, subsisted in him, and with him, from Everlasting

^a John c. 17. v. 3. ^b Prov. c. 8. v. 30.

too. And indeed what could be that glorious and immense Object, which should affect the Father with Joy and Delight, but his Eternal Word and Son, exhibiting to him that unconceivable Scene of Glory, the Brightness of his own Perfections, and the express and adequate Image of his own Person? For altho' 'tis very certain, that, after the Creation, the Divine Nature also *rejoyced in the habitable parts of the earth: and that his delights were with the sons of men:* Yet this Joy was not a New one, no Accessional Pleasure, as may seem to be imply'd in the Text at first sight; but comprehended and included in his Original Joy, as it resulted, not from his Creatures as such, but from that Degree of Resemblance and Affinity to the Divine Perfections, which he has imprinted on their Natures. 'Tis still nothing but his own Image, which is the Occasion and Object of God's Delight. Again; That which fills the Son with Infinite Joy and Bliss, what can it be but the Contemplation and Fruition of his own Perfections in his Eternal Father's? And nothing less than this can be his meaning, when he affirms, that *he that hath seen Him, hath seen the Father*, and that *He is in the Father, and the Father in Him*. And now, to take my leave for this time of these malicious Enemies of their Lord and Saviour; I hope I have more than sufficiently expos'd the weakness and folly of their impious Attempt. And perhaps I may have cur'd them of their idle Practice of running about from place to place, and chiming in every One's ears, *The Lord created me the beginning of his ways*; which is a Text they have made to speak a Doctrine

^a Prov. c. 8. v. 31. ^b John c. 14. v. 9, 10.

Solomon was utterly a stranger to, by a Comment unknown to former Ages, and intirely found out by themselves. And not only This appears very plainly, if I mistake not, from what has been alledg'd and argued above; but moreover, that that very Place of the Proverbs, understood according to the most reasonable and certain Rules of Interpretation, affords a very direct and ample Evidence, that the Nature and Substance of the Son of God is Uncreate; that he is Begotten of the very Essence of his Father; and that he is his Father's Genuin Eternal Wisdom and Word, *by whom all things were made, and without whom not any thing was made that was made.*

a John c. i. v. 3.

F I N I S.